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4. It goes without saying that all such plans as these are only experimental and temporary. We strongly did & do feel that the time has arrived for trying out & the plans should be set on the fixed mathematical basis should be adopted which would bring certain forms & procedure into automatically & as the & it is different term. Something of this suggestion was included but not much as it was clear to say on that the plans would succeed if at all not on rigid mechanical arrangements that only as adaptive and pliable adjustment for living, changing work and fellowship

Every one was ready for any experiment that promised better results than those ordained under old methods and arrangements as that appeared to foster the true consciousness and responsibility of the Church and draw Church and Missionaries together in confidence and unity. If it was objected that no one could be sure that the new plans would work out well, it was answered that they & Something else was absolutely necessary and that good and bad as the results of past methods had been they surely must be a still better way, and that was certainly in mind & old ways no longer possible. It was further argued that there was danger that any new plans might result in destroying what had been already built up, it could only be replied that there was such a possibility as that only the results could show whether these developments are really best

It must be recognized that there might be an adequate ope-

provisions for such a list. Everything may depend upon a breach down in China. There may come some upheaval & make modern, either genuine & exploited, which may make any orderly & Conference evolution impossible. No Education Commission may prove to have been nothing but wasted energy. On the other hand in view such things & Chinese and foreigners are now represented in these Commissions in the city hotels & medical students studying and conferring and conducting surveys literally to stand the storm & any recurrence of such a year as 1925?

In any such modulated and mutually adaptive arrangement with these plans somebody there is always the danger that on either side or both men may forget the changes which have been made and drag back into old ways as if they were still content with the content to which changes have been grounded and may press on to extremes, perhaps the very extremes to which they wished to go in the Commission but found that they could not. These two dangers are to be faced on the part both of Chinese and Missionaries. Some missionaries are put in opposition to clearest thinkers of the old attitudes. An able Chinese pointed this out in a personal memorandum entitled "Some Personal Suggestions to the Christian Mission Education Commission" in which he argued for the complete absorption of the Mission in the Church, for the responsibility of the Church Catholic for Evangelism and Education and the impossibility of a Mission as permanent Foreign Society. He suggested:

[Brackets Paper 96]

Here p. The rest of this paper has been already considered but I cut it because I called attention to a new point, namely that the Mission & Some of their members may unconsciously act just as they would have done had not been adopted. We must not make too much of this however, it should not affect other Conferences. Also there can be no objection to a qualification which can later be withdrawn or broadened as experience with the other Conferences may show. The new plans are the best with good will and faith we should look forward to a feeling of happiness in the hearts of many Christians

On the part of Chinese also there may be an advance step to the former days. The feelings better come to us from our Christian Communities in China:

[Brackets Paper 95]

We should then as Chinese workers and Church members show attitudes in carrying out in this letter. And by action and method we can show to them but it is desirable that the Mission should be dependent. Plans & Conferences are designed to prevent such loss

Church should have its own Chinese administration with a few Chinese church with Missions and Missionaries in hearty cooperation and it but not in displacement of the Chinese administration

Now is danger too, on the other side, that both Chinese and missionaries may not give the new plans a loyal support because they cannot at first to further in the direction which

& sharper differentiation & friction between Mission and Church in the Province & fuller support and absorption. There are some learned and devoted missionaries who hold the last view, who need & exercise especial patience and care.

D Personal Attitudes more important than Plans

In a sense all this discussion & plans in Secretary's Missionary in any denomination, is no more & another, because & former & existing plans and habits & rights and action the people can work together under almost any plan if they are doing the same work and means, really willing, to do it hand in hand. and otherwise no plan ever long or hold them together peacefully.

I have presented our situation in this report the extent & which missionary funds for school and the lack & any support in the field complicate and some considerate the difficulty in Compromise. But the Church may be very supporting and also present in the problem & the Missionary Corporate Unit & the same difficulties a third one I have expressed elsewhere. Dr Bond of the Methodist Episcopal & the Church in America today, in Jan. 1926, described the situation in the Eastern Baptist Church in Shanghai:

[Fuller Brethert Report & Corp p. 70.71]

Here are the problem & finance in related mission work & very supporting church. And I imagine Dr. Bond would admit that the true & status & relation between Chinese Churches and the foreign missions in 1925 the Eastern Baptist Mission in Shanghai

had to have its free burden.

Yes, the fact is that neither in plans, nor in any appeal is the relation to be found, essential as this is. The personal tempers and attitudes are relations as intimately personal and the fundamental and unbreakable thing is the love that is stronger than death and that many waters cannot quench, neither the rivers of foreign zeal nor the floods of anti-foreignism, or of indifference whether false or true.

The Rev. Lewis Pan-t'ien-yü of Tehanfu sent a homely but conclusive illustration of the Pauline Conference: "In the Conference —— all the work." [Great basket p. 8 Paper 9th]

The essential thing is not that Church and Mission should both still have that they should be coalesced into one human man be together at one and the same time, either before or after, but that they should be working together as brothers in the Spirit and related Church leaders each to the other in interest of the common task and each to prepare his own district where it is.

## II Some Evangelistic Problems.

1. Both Church and Mission in China have ever before them the old two fold question, Christ in the place of dumb evangelism in the work of the Church and the Mission? and, How can it be kept in this place?

The missionary enterprise with its summons call of education and medical and philanthropic
of work and its experiments of the older period in older districts has given these questions a special and different form for the Chinese Church. In our own Mission in China, for example, the

including foreign missionaries and native
preachers & the total expenditure thereon, devoted to evangelistic work
is 29.6%, to elementary schools used for direct evangelistic
purposes 4.8, to educational work 40, to medical education
1.7, to hospitals and medical work, 17.8, to education 2.1,
to station and missionary and native preachers 4.4. The foreign
missionary salaries are calculated at the rate of native currency
appropriations for evangelistic work is 26 and of educational salaries
of evangelistic and medical educational 43. A final table of the ex-
penditures for each station of each station by stations were
presented at the General Conference and is presented here-
with as Appendix . These figures show what a great
body of native direct evangelistic work the missionaries have estab-
lished but they do not show it all, because the wages of the
pastors for such work for instance are then is appropriated by the
Board. Station and part of the teaching force also reported their
educational wages on the pastors last year of # . The
medical wages and pensions # . Adding together
all funds used in the work built from China and from the Board
we have # spent for evangelistic work,
for educational and for medical. These final results
are a pretty conclusive answer to those who talk of unsuc-
cessful parties and the churches of China, missionaries & the people to
blame. They go. Can a study of the people & China, encour-
aged the Church, give reason to support the work of the Board
in China than in fact of the Church in the United States.

Even in Canada the past year when the antagonism to foreign influences has appeared to be strongest and when all Church Societies have shown attach. the total contribution of the foreign Missionary Societies to the Kingsway Missionary Council for Educational work was Mex $46686 and ~~$45555~~ for Medical work $4555, both Methodist & foreign values. The receipts from Chinese sources for the Educational work & the same Societies was $202,000 and for Medical $210000. The geographical field known, for the present & purposes, as China the Missionary has built up, work mostly in stones in schools and expense of, these and evangelistic work. If the churches in the three Provinces are the present basis, the Missionary and present proportion existing, the educational and medical work of the Church would be the basis of the work and budget. If for example, of the present time as the work of the Missionary and Church Societies be combined under the Kingsway Missionary Council the educational work should be less than one fourth of the total work

One is compelled to ask (1) whether the two distinct and parties for the future of the Church in China is that we should look forward to handing over and carrying on part of our program of work as the Provinces and Independent Church the Missionary be carrying and also whether the present proportion and character of the forms of work be continued and should preaching and evangelistic teaching and propaganda be what they ought to be. If the present time there are two dominant views as to the future of

these questions arising from the Church. Does the very critical & the unfavourable which has been placed upon "adventism." [illegible] Older attitudes in China have been fear & the unknown. Perhaps under the influence of the superstitions and counterfeits and worship of the [illegible] & Orient, the Eastern Buddhist tendencies and darkness of the Orient have drawn back to an extreme from the emphasis which many of the foremost critics are urging in the front upon the front & return and upon Christ, as a return & moral decision and promise, not for the individual soul to receive, as for Personal and Judicial Salvation. Does not the tendency to criticize "adventism", known, as it now that the Church should depend it on front & the person to take over the adventism and forms & truth which the Missions have used. Again and again other. In regard this question we need this reply. Indeed we need no others in any & our Presbyterian Conferences. We can see how the prophecy the example and influence & the Missions have done their work. The Church has concerned its character and foundations in the identical terms & what it has come to the Missions. Other are finished and the coming & development. The Apostles in the first centuries the parties & the Roman Catholic and perhaps equally & the Eastern Church & various adventisms, hopefulness, fulfillments under the Jewish regime and administration & the Church, a parting agreement in some measure also in the Methodist Episcopal Church (Southern, Methodist Synod Conf. 1924 'Resolved that adventism be recognized as one [illegible] & the many adventisms & the Church, including

of other societies") and then the more restricted policy of the Christian Brethren Corporations and other churches. He therefore invariably accepted the former view and declared, frankly at variance with the views of Mrs K.? Paul and her associates as quoted in the Report of an Address to Swiss in 1921 leaders in them "Memorandum of the Church Council", that they did not wish to take over all the activities of the Missionaries and to direct them on the foregrounds of the Church. Whether they are here in this country and whether it were to found a peaceful understanding or amongst many things attached on do not know now and what determination were made to further extension. It is perfectly clear however, that such a program is not possible except for a Church which boasts today in Asia only in its former and beginnings.

However this question may be answered there remains the other one as to whether the disposal forms of work in the Mission and, These are the tokens now of the Church will and any great changes, whether the prospective activities of the Church are fruitful or prejudiced. I do not Dr King and I believe that they are. We believe that our present developments, churches of and medical institutions ought to continue as closely together work as heart-felt aims in going on now. We could not at present conceive any further limitation of the medical work than is shown manifest in the findings of the Jerusalem Conference but we do believe that the church and the institutions, preaching and teaching the gospel in word and consecrated Christian life and the schools ought to work hand in hand as heart-fellows.

A careful attendance during the evangelistic work of the Parker Memorial was productive of much Christian Experience and in the hand of the Lord. Of those who professed a special Baptism in addition to the general report of the Conference spent a good part of the day on the statement of the question of. It is stated. I quote it as it is not intended for the Pamphlet.

[Print as Page 93] [Insert after page 187]

"What can be done to better the situation?" 1. Pray and plan unceasingly for the attainment of a genuine and general transformation (Metanoia = mental change / by which) such as we have not seen and for greater than anything we have had. 2. Expect many conversions of those who language and to make in it at least one evangelistic address a week. 3. Use small groups of Christians as in Parker Memorial in Korea in need. 4. Use every School and every contact afforded by every school as every school Church in Christian and missionary effort to be used. 5. Make use of the in residence of educational Institutions of the Province. 6. Let every individual missionary, be an evangelistic acquaintance and conduct as the Lord leads, personal work, as directed in "Individual Work for Individuals", to bring Christ to others and others to Christ and to work from the open Christian point and the other character and the open confession of Christ through life.

There seem to be very simple and very apparent and very encouraging reasons for thinking about the Chinese Church with a good deal of confidence. But it does not become simple by a determination to ignore difficulties or to refuse to be disturbed by the knowledge of them. It does become simple by straightforward and thankful study of how and why

2. There are many open and accessible doorways in China today. The Bible in the China Advance for Bible Work for 1926 speaks of "no problem of present pressing evangelism — Social complications." but it goes on to gather Chinese testimony of the generally open door: "A Rev Lin Chang-eueh — the general situation" (p 123)

A mass of evidence of the eager and ignorant inquiry, opportunity could probably be also assembled but it would not answer the fact that the evangelistic opportunity is far beyond all the efforts we are making. One would like to single out and emphasize many of these but only one can be mentioned here, - namely the student classes both in Mission and in Government Schools. I have taken many student and government school teachers that the deep impression and definite interest have been heard. Nowhere is it more than true or the greatest evangelistic opportunities are likely to be found. There is not room. I can only add Dr Brown's deeply significant testimony in his report of his visit to China in 1909. Many times I have heard about it in addresses and conferences than about any other single visit and yet the facts are very familiar only to people. There is now a large number of the students in Mission Schools + Colleges. I am sure many times as government students. There is room for speaking of

boarding-school and student system and there how does your work in China and the Near East compare with that of the Christian Church as we have found it in the Far East? Christian churches and schools are the largest and most permanent thing we can command. In China and Persia and Syria and many of the countries we have visited, day schools for primary education in connection with churches are the largest and most important part of the educational system. Boarding schools are more in the nature of training institutions for the leaders of the Christian Church and of Christian missions. In Japan Christian schools are of special character in that there are special workers in the field as the Young Men's Christian Association in Tokyo and the Doshisha in Kyoto.

The Student Work of the Young Men's Christian Association has the fullest support and encouragement of the Government. There are 207 Associations (Association unit 28803 members) and 1949 Christian Associations (in institutions with a total student enrollment of 45,892.) Almost all of these associations are in mission institutions. Only [illegible] are in government or non-mission schools. These institutions reported 3346 buildings, of which 1522 were the property of the Association. The land for these is in the general schools and the rent from the Christian organization to provide

and to greatly enlarged work for the students in these schools. Such work is a matter not of expensive buildings but of personal contact. More and better should be found who can win students & obtain funds and character as they should be led to the work. It is not easy to win such persons as to hold them later when won. We know that in America, in our universities, it is also true in China as to holding. It seems to me that in middle school students and especially middle school students who go out directly into business. One year ago I made a careful study of the recent graduates who had gone into business. One of the questions which I sent to a number of Chinese and foreign former employers was: about graduates was: [Great Question & Paper 92] 2. Then the following answers came from, the first three by Chinese former and the last two by foreign: [Great Answers to Q. 2 Paper 92] These answers are not wholly just but they are fairly typical and the trigger on a whole is distinctly [illegible] the business especially & unfavorable here which did not come from Christian homes was appalling. In this matter of students of the church Chinese and American psychology and their problems would seem to be very much alike.

3. More and much earnest in the Conference and then in China and throughout the missions found generally as to what & where. Of course that more is available in the way of such literature in China than in the case in Latin America & the Mission Board has to read & many. The difficulty a

heartfelt. I see then in the downfall of our Nation, the Anal external foundamental and fundamental principle and the more external principles of moderate conservatism and liberal tendencies are the layers built by successive ages. Our own Protestant Episcopal Church, generally represents the liberal open minded, progressive conservatism of the Protestant Church of France. The other parties which in the city are for us to avoid chiefly as we would the plague are the Ultra Liberal party which is really socialistic. Such writers cannot be found to afford a training. They simply corrupt. Only a few of them are real Christians, & even Enoch & those are corrupt and they are fatally misled.

The destruction and evils which France has carried on a world propaganda. I dread the spiritual propaganda in the field of religion in the anti-religious propaganda against Christ. Russia has the very propaganda for Christ. Should she is wrong what propaganda against us is right. It can not be because propaganda is wrong, and yet that is just what the propaganda of the Christian Church is opposed because the propaganda from them comes in the spiritually simple practices, beliefs, books and articles. Missionaries should have followed the Anal Liberalism. The Church and the Missionaries should mould their plans and a plant of their own, not <u>imported</u> a bitter, bad Christian, liberal, truthful and more effective in reaching the reasonable mind and the moral nature of the Chinese. The Church. Missionaries by the Church. Other Council would learn what they possess in

Chairs a few days and Conferring Abs. Secretaries about work
[illegible] at Lapsey and Reach further than the ends Abs propaganda
has gone

4. The new religious interest in Buddhism is a great [illegible]
[illegible] call. Buddhism by its very nature has been a [illegible]
influence. In the ecstatic [illegible] it over attaches it inevitably to
atrophy of action and decision. But Buddhism has been wonderfully quickened and the needs which [illegible] it are
needs which present Adventist opportunity. The Committee on
Work among Buddhists noted the following [illegible] in its report to the
National Assn Council at its meeting in May 19, 1925:

[ Insert letter in Paper K. ]

Some interesting special efforts are making to reach Buddhists especially
on Buddhist grounds. One of these is the [illegible] of Buddhists at Hankow
where an [illegible] Buddhist [illegible] and retired [illegible] is
now [illegible] with the Assn. Symbols have appeared on [illegible] dis-
tributed [illegible] among Buddhist priests in Hankow. There are many
priests who are familiar with Adventist work now & read [illegible] at
Lapsey in Hankow who had been a [illegible] school student, has
[illegible] Bible and a good [illegible] knowledge of Adventist. He is very
friendly and ready to talk. There are [illegible] numbers
[illegible] and the problem now is whether they can [illegible]
with Adventist. & whether that can come then as they are [illegible]
them.

5. At this point the [illegible] of [illegible] is [illegible]

as to what is meant by "indigenous Church"; by the Establishment of Christianity by Chinese Converts and by the adaptation of the Forms of the Chinese mind. It is clear from [illegible] that there is no reason for the discussion of this question in the regard. Furthermore I have already set forth my own Convictions on the underlying principles in the Report Meeting held in Scotland in 1910 under the title of "Christianizing the Nations" and in "The Message of the Cross." and in collaboration with Principal Cairns on the Report of Commission IV on "The Missionary Message" of the Edinburgh Missionary Conference, therefore I refer the question of Chinese Converts to a very simple solution:

1) Have the Chinese Christians and the Missionaries in China always found as did the Thessalonians called "The Imperishable Rock of Holy Scripture:" Have they known no other Gospel than the Old Testament Gospel? Have we for elementary John and Peter and Paul, and dealing very lightly with the Gospels. There are not many Epistles of Paul for a time. I do not believe there is any danger of our Missionaries or our Presbyterian Churches in China who do not adhere closely and exactly to the Old Testament Gospels. Do how is this a time there are to withdraw from the application of the Gospel as from the deepest interest to see the true nature of the Chinese converts and Christian character. (Insert from p. 18A)

(2) Does the Church already Christianize a Convert in spirit and truth that it has nothing to learn from the Church but can [illegible] exercise supervision and help of the Church?

and pray in study over again the unnecessary cost & losses already incurred! The best Y.M.C.A. Church answers: No. "Do not withdraw now & Pray," said Dr. Gen to the Conference in Jan. 1926, "Now is a time for — making experiments."

[Church Report, The Church in China Today, p. 39.]

The Evangelistic Conference could not by any possibility hinder the freedom, of the N.T. and in Christ as the Spirit of Christian Church in free, absolutely free from the Christian Church and the foreign Church the Gospel in China. [Insert as (3) from Page 188]

((Cf) What are the elements of Chinese character which are the divine spirit and weakness of the Chinese race which must be overcome in Christian Church? It is impossible that there should be divinely discovered and productive. No values can be easily destroyed as these. Already much of Chinese best understanding is gone as Korea also has been lost. In the Christian Movement in Korea, Korea the Gods Country a fortified test of their kindly in Korea. And Chinese art and architecture and Chinese government abandoned to day shows that the same tragedy is taking place in Chinese Christianity, must do and will if can be done Chinese good heart. I can not be so much, as prevent a garden of what Chinese can contribute to Christianity as of what Christianity can do to keep for Chinese treasures which can only be found as they are brought into the consecration and care of Christ. It is a curious criticism which Bertrand Russell made of missionaries, reported in "The Problem of China", namely that they were too tenderly of Chinese feast.

be a hard matter, however, to locate these readers in any nation and harder still to safeguard them. The Dandeys in "Making Christ the Confession in Chains" 5th Cong. on the Church in Chains Lady speaker of "three characteristic spiritual values, i.e. ethical ideals, principles & policy, freedom & character, Reverent response to Beauty and Truth which have in the past become the glory of the Chinese race." But these in human nature, nothing distinctive. All these same values are found in other races. The question arises ethical what ideals, what principles & policy, what freedom & character, is so peculiar? The question is to be carefully and sincerely and honestly and fearlessly studied. For the sake of study it for they can be classified, for other races have had ideals 13-2 x 25 how freedom from which Christ must Redeem it or exalt or freedom which Christ creates and cries out, and it is our duty to for my race not for the sake to find in This discussion

At the United Office Council Mtg. in May 1925 a Group Conference Consideration "Christ and Chinese Culture". The question considered was — Their Teachings"

[Quote Baptist Church Report 1924-25 p. 93] — Forward pm p. 188

Respect for ancestors, filial piety, in relation to the real ethical values of Chinese. It has been common to say that there has been a great sense of Chinese and it needs to be redeemed & Christ & Christ is an old and outgrown idea that it good may be done for the future But in the true reading and to study Christ and Christ. (This would consider carefully. In the point of contact

between Christ and both Confucianism and Buddhism. They should not be dressed as and should live in the most primitive way. We can't point to them and say "look at them" in China who are waiting to hear this voice.

(4) It is important to keep on this clear. When this is done the work of the indigenous "Church" becomes plain and its dangers disappear. It is most likely that much retrospection by indigenous Christians will be necessary before [illegible]

[Christ & the Bible. pp 318 f.
[beginning "What can the East add — — to the ..."]

~~(5) Extract from~~

(6) Both Christ and the Church ought to be indigenous in China. Christ is indigenous in China to the extent that the universal is clothed in Chinese language and idiom and understanding [illegible] is translated and Christ himself accepted by Chinese Christians and the Church, their doctrine, liturgy and Bible [illegible] the place as host in Chinese minds and Chinese hearts. But the Church is indigenous in China to the extent that its institution or personnel and doctrine and its worship & Christian art & life, to use the words of Brothers, Indian Art & the Church in India, foreign money, foreign men and foreign architecture are replaced by Chinese money, Chinese men and Chinese architecture. Possibly also we should call indigenous that part of the foreign element in Christianity, we have to draw. The Church an indigenous Church may use foreign elements and be all the stronger for it. But this does not alter the fact that they are foreign and as long as Greek and Roman words, indigenous is not foreign and foreign is not indigenous.

[Shantung p.

6. The editor of the Chemie Ztg. for the year 1926 chose as a Jubilee chapter on "Present Problems & Evolution" and summarized the correspondence from many parts of the world with a deeply serious purpose in

[Insert last Postscript, p. 130 f. from Jena Book]

But there are the fundamental questions for us today in Chemie. The Evolution Professor does not concern them. But they are asked there as in all the progress of many, that they might be answered in new life and thus serve the goal of Science.

## III Some Educational Problems

Next to the problem of the relation of Church and Mission the question which occupied most time and thought at the Conference was that connected with the educational work. Of our missionaries in China are engaged wholly or for most part in education. Of the total native community of professing Christians the annual decrease in education is more than [illegible] the greatest in the records of our Mission or of the Church in China or of the Presbyterian Church in any foreign field. Now if any believe that it has been a mistake to spend so much time and money on colleges and universities let them consider also the following facts. All our schools are in the evangelistic value of the missionary education. [illegible] simply by addition of the church from the schools. The schools are fruitful evangelistic agencies. In 1925 out of 3604 additions to the churches, 1042 came from the schools and in 1926 out of 3657 additions 793 came from the schools. Our Presbyterian American schools with a total enrollment of 2736 students in 1926 had 793 and the [illegible] other Protestant mission schools with [illegible] students [illegible] came. Nearly all the church members from the schools and from all other sources are the children of the schools. The mainstay of the church in the provinces of the schools and also in the [illegible] the great majority of the teachers and preachers of the Church. The questions were raised according to the continuance of the educational work. It has been the [illegible] Schools of the Church and [illegible] schools of the [illegible]

good and done is owing to be organized for and how formulated from it. With the Native Christian Church, however, both for existing and existing churches as for the general supervision done by them related to the general plan of organization and administration and the local problems in the elementary and secondary schools are to be dealt with in the Standing Committee. Conference is encouraging to see the Conference Org. in which the Mission hopes to appoint these schools and to determine their character. The Church owes how much to Christ, the training and the future, and elementary schools of the efficiency of their maintenance and supervision. And the higher schools of the Mission are how much, their continuance to provide, the Chinese teachers who can replace missionaries in the middle schools.

The most important question, however, related to the organization of schools in general of missionary schools, and to their relation to Government and National help and the governing terms of registration under general regulations, with the work and prospect of our educational work, especially in higher education and the formation of the communities, and to our purpose for and our interest in raising of a complete and adequate ministry and body of lay workers, men and women, for the Church.

1. What kind of schools in a foreign mission Board under a charter and commission has our authority to conduct? The answer clearly would seem to be, Any schools which actually further the purposes for which the Board exists which in the

the language of the charter "establishing and Continuing Christian Missionary among the unenlightened & Pagan nations and the general diffusion of Christianity". Now in the language of the legal charter. Back of them in the Charter of Christ and His Church Under these charters the only School legitimate for an ex Christian missionary, Schools. These words must be given a broad and legal construction but it cannot be so broad & ample as to destroy any one of the words & its genuine and proper meaning. (1) An Schools or School after the true and apparent Schools they exist & grow, can be the main they have grown, and are doing now, the best & certain accomplish. When they can no longer do them they may be justified in giving them up and good education. & the Board to which they should confine themselves & they exist to manifest, their claim to the Schools & churches & Christ and undertake some specialized Service for the Church & the community. Dr. Mateer Those principles should be kept the education work at Tengchow which has grown from the best teachers & seminary for missionaries Schools all over China. and which grew out of Tengchow and Weihsien Colleges and then the present Tsinanfu. Soon first had a missionary School must be taught. Not so, a true school education only. Second this it should be Christian and then it should be Chinese. (2) It must be clearly recognized that the Christian character & missionary schools is absolutely non compromisable. As a Missionary Board we shall be prepared to forego much if we have a school that can not claim. would be the most serious breach of trust. But when is a School Christ? What makes it Christian? Certainly not the name

[illegible] that the names in Clubs as that it is conducted by the Church
'23 for a Church-to Institution-Agency. What does?

A typewritten [illegible] "What Makes a Natural Christian" appears in "Church Education" for Nov. 1925. The monthly journal of the Council of Church Boards of Education in U.S.A. We can not do better than quote some of its sentences:

[Printed in Church Ed. Nov '25 pp. 26, 27, 28, 30 31, 32, 33.]

If then Christian education is concerned by the Church it has and by their Boards established to promote Christian education suggested by the Church can a foreign mission board have a different & broader ideal? Must it not, if possible, be even stronger? How are to these fourfold objectives in schools, in seminary, teachers, in provide, & christian literature in schools for church leadership in worship, opportunities and in checking evil tendencies. But along these in the Even greater objectives as a foreign mission board in making the Christian spirit [illegible] in society. They must be common Christ and to secure its acceptance by individuals and its permeation of the life and spirit of the nation as to [illegible] a difficulty in the way of the true conversion of individuals must be allowed to obscure them as our primary purpose of the Redeemer & to make them what God intended the redeemed souls. Such true personal moral and intelligent living in Christian Christ

If this is the true character of our preaching, Redemption than the question is required a voluntary religious conviction and attendance at worship a Christ centered life of the kind and

Education & Religious teaching are questions to be considered in their relationship to and bearing on the foundation & the character of schools and of books for which they search. These questions should be settled on their educational and religious bearings and not on political considerations as under the pressure of partisanship as is now being done in China in connection with the claims of government registration. It is time to battle to safeguard this principle, however and to consider the questions regarding religion instruction as they stand on its own merits.

Something can be said for the objections of these questions and two. There are some other factors in regard instruction which are not aware of Regard Schools of the latter include regard participation in the worship, the utterances & statements in hymns which are often not taken as the taking & positions in prayer which are either confession & professions. Also this it is said, is mentally injurious. So far from promoting Christ & it is promoting it. There is both truth and error in this view. The error is that in regard there and therefore regard Christian students come & a Christ school, having an advanced about the character and influence of prayer are and each knowledge & the comings that they are often and commended & their influences, that the school worship is part & & school life and an utterance & its corporate character that participation in worship is one & & roads to understanding and appreciation and that more regard ought to be taught & having on not & happiness. The truth in & objection is that when this book a group a Christian comes which does

even a matter of reasons on which rare honest opinions to even check exist, then the whole system should be changed with radically, both externally & superficially. It should be made clear that no one is deceived for here constraint. It does not by mere a hypocritical lip service cannot by the words & the hymns be read and sung. This is to cannot have to read and practise. It prays that he is only respected and regarded & do what he morally can and ought, namely be present in body at a time and place where & which ordered as a corporate body, some [illegible] and to listen having there to discuss and consider. He does such even if matter ran and is not to be dealt with as an act to prevent that & discontinuance by pressure. It respect practice moral motive as & formal discipline & character & the matter can not be dealt with in this way then we must go further back and apply on structural body by closer conditions & admission. Such as was done & the churches and influence & on passing from which two gather the conformity to church organization, and because & fundamental nature & our institution & this was why it cannot function as an institution as one & those corporate acts which are essential to the religion but in individuals and in individuals.

But leaving the question & regular church and town residency for the purpose that the argument against it is weak, as we believe it is not, we have the more extensive question & regular or voluntary religious institutions. Volumes have been written on this and volumes more could be written. It is certain that there are some

terms both of those in America & the Church have been forming their own institutions because they were driven to do so from "Church Education" and because other institutions which they found & especially by and from the Church had characterised chapel services and religious instruction, an intelligent and accepted form of the Creeds as confessions: & the former felt the difficulty & were therefore led to object them as difficulties & were of which no more reason, with regard to the tongues and the Book of Religion was therefore but practically done away with by the necessity of which it is part of the Regular both & Missionary Schools and I should rather say difficulties on this subject would have arisen now in the same extent & Church as religion.

I agree heartily with the Bishop's Conference.

For the one hand it seems to me that the duty & care and effective and truthful and powerful religious teaching in the missionary Schools on the Continent and Scotland front & those work is undoubtedly [illegible] Education which teaches any truth whatever is good but the education is good best for missionary boarding & the Difficulties which does not teach the truth and knowledge of Christ & found the truth which is most important & true. The truth about God and our relation to Him and to our fellow men, about duty and its boundaries about life and its meaning and blessing. And I cannot do better than forward in the report two statements of what I believe & the right view and right teaching for our Missionary Schools. The first is by the Bishop of Calcutta & one by Canon Mozley: the is a paper entitled "The Church School in

Feb 1926

Chinese", published in the "Educational Review", the journal of the Chinese Christian Educational Association.

[Insert short article pp 360-365]

He writes short notes on the Peiping Christian Theological Seminary in Foochow, entitled "The Place of the Bible in Religious Instruction" in the "Educational Review" for 1926.

[Insert Paper 90 - Pamphlet pp 63-66]

I should add only a few words by way of objections to these views. (1) In each of Dr. Bashford's Lectures and Addresses he has urged the voluntary teaching of the Bible as giving reasons for doing. If the reasons from the Bible it would be conclusive. But as a matter of fact the voluntary system has not been tried. It has only been introduced and the first result, perhaps not unnaturally, is disappointing. In Foochow out of 509 arts students 72 are taking the voluntary Religious Courses. In Nanking University out of 258 arts students 585 19 are enrolled in the voluntary Religious classes. In Nanking the Christians are about equal to their Non-Christian students. Out of the 384 college students 136 are taking the voluntary courses. It is clear that the proposed, that the voluntary system is better than the practice of the present. Practically all the Christians in the Colleges and Universities come from Middle Schools where there was Required Teaching. It is said that those who from Choice take Christ, but come on pressure. It is said that many who come Regard the Study Religion as Medicine to obtain from Baptism

against it. But if then the practical argument against Religious Instruction is very much the weaker in regard to people [illegible] and there much against the Character & Training they can receive

The Argument against Religious Instruction is objected to by many on the assumption that it is Religion which is opposed, and much Literature in Favour has been written of 'compulsory religion'. In the first place we assert the proposition we put was "compulsory." The Question put was Opposed to Religious Instruction a Religious Doctrine and not to Opposition to "compulsory religious instruction." In the second place religion is one thing that cannot be compelled. You can compel hypocrisy but you can't compel Religion. In the third place Religious Instruction is not all Done They as the Opponents of the acceptance of the instruction. Dissenters taught free trade & Protection at the Univ. of Penn in Regard to economics Courses but naturally were opposed to them as a free trader as a protectionist. All that is involved in Religious instruction is the presentation of both the Christian Religion & the Christian Religion, leaving the pupil to determine for himself. In the fourth place no Student of both Religions knows as the fact of the knowledge of the Religious Question in Religious Instruction Lessons. And lastly there is no ethical or psychological objection to the principle of Religious Instruction in the matter of Religious Creeds that is not just as valid in the case of any Religious Instruction. And Opponents in the case of all Religious and Christian arguments in Religion.

Choice is one of the last considerations in the normal finding when such ethical objections can be made; for here it is assumed and generally that the Roman character should be inculcated in Regimental associations in Choice Schools and others, and with great diligence, but the existing of Roman Law, force of economic and social circumstances may make together and his freedom and reasoning from a removal difficult and lastly stops into false worship.

Here one is required to go to Mission Schools. Their character and requirements as Mission schools are a spot of the clearly and fully known. Whereas cases to the door is under no constraint and has no ground of complaint when he can step upon their religious teaching in their regular course. It has been "good and what the teaching of religion ——— do with and actively" ("Census Chin. Education p. 41 f) It is important to know and then necessary. On the basis a Chin. hospital might not have worthy a religious teaching to its wards on the whole ground that the patients had no other equally satisfactory hospital to which to go. and the known cases in they were entitled to determine the finding of the hospital rather than to employ themselves out it. On the basis of conditions regarding religious instruction would be that the Schools should be less opposed or attractive than other schools. It cannot seem to open to object of the attraction and compelling forwarding of the

[illegible] that it does not form a right to find it so effectively and consciously and so much more effectively and consciously than other things have that the peoples minds and hearts care of the Nation. The founders and they were not by their religious liberty. If therefore we are not willing to attend any measure which [illegible] teaching into prison and a Regius Professorship, and it is quite possible that such recommendations may be brought forward by well-meaning, they are entirely free to stay out of them and in that case the Schools would have to close or change their method but so long as the schools retain the character which the home clergy have and which they must only have and conscientiously approved it is not a tenable position to hold that those persons who come to them as visitors can [illegible] as a ground for their freedom. It is precisely the moral and religious character of these schools that constitutes their essential distinctive.

(3) It is perhaps true that some schools have sunk in the past and their character and the conditions of existence are clearly significantly altered. Where schools have sunk down to a level to do so it ought to be clearly stated by each student when he enters that he accepts the School and its laws and does what they happily a greatly contribute. The calculation of the larger boys school, the Girls Public School on the same status of matters so that there are [illegible] that School can know any more understanding a ground of Religious Conformity.

[Graded Schools. Papers 8.9.]

(4) Other Religious instruction is much welcomed by Parents & Teachers. They think that the best plan for securing satisfactory results & good character depends on the Method adopted. In front the different methods in front other Countries, explains the difficulties in reference to the Voluntary System of Teaching, German and Teaching Universities. I would like for these subdivisions and any others in Chinese containing a similar course could get based on Rev. Griffith John's Paper read in this article a "The State and Christian Education in India" in the Chinese "Educational Review". Jan. 1926.

"The difficulties faced — extremely difficult."

[Papers 88. p. 241]

(5) The fundamental question is as to the position of Religious instruction in the schools, whether voluntary or Regular. There seems to be a feeling on the part of some that the voluntary system does not afford a sufficiently Christ it did not have before. Rev. Dr. Lindsay of the Conference of Chinese Christian in China Conference and Rev. Stevens, both in Mukden, Jan 15-17 1925. declared "Christ in danger — voluntary attendance"

[Chinese Christ. Education p. 21]

There appears to be unhappy use of the prejudicial adjective "Compulsory" but frankly that why can not the teachers who visit teach the voluntary courses and also on the same teachers have the voluntary Regular courses and pass to Parents the Catechism

do what that the under dressed can be ashamed that Regard attends dress. Surely it is better to first found this solid and compelling teaching on a fresh clear thing or on an empty one. There are those classes for which no student can obtain religious instruction in the least cases there are better results to be got from solid instruction in Arithmetic, than from the same solid instruction given to a school class! Furthermore it is just as to be demonstrated that the Undenominational Agency only Authority instruction can give teaching of a kind more vital than that instruction given by other teachers as in their normal Day work on an equal basis the regular instruction in Non religious subjects. The danger in few quarters is a low emotional and less intellectual tinge of a moral group, composed perhaps for the most part of children [illegible] found to Church or Religious Service.

There is room for the best thought and personnel in this matter. The Schools ought to be opened in any department that they ought to be and there best more opportunity in the religious teaching. Some one ought to be working on this problem in by schools and from one or two other the Schools in by Province and from one or two the Church Council ought to be following it up, unceasingly for the best good.

(6) Lastly it is objected to religious instruction that it is propaganda and one that is opposed to the use of Schools for religious purposes that the parents themselves ought to be the proper to do this. But by the objection is that is meant

by foreign powers and Churches getting an ear to foreign powers on
and that is objected to on the foreign side, and objecting on the
part of foreign powers that an ambassador is sent abroad on
religious errands. It would seem to become the matter of contract and
effort in a manner that on the principle of foreign powers on
each it is objected to by any it would be right to conduct a
Commerce or Diplomacy or anti Other foreign powers in general
schools and Army to conduct a Other foreign powers in Russian
Edward schools, or they sent a French School Mission by
French French would be forbidden as a School to worship Christ
and Catholic (but the Govt in account of the worship of Mercury
Other God Mars.

But there is a religious institution that is just about to start
to be as those Education &c as foreign Missions of Christ, which
would be not foreign powers in any sense that can be dis-
approved by Protestants. Members of the Salvation Army Brethren
&c. in any Republican republican. I may refer to it as
Society of Friends Quakers and the Bruges, who in
fact belong to us as by nature Mrs Van Praagh's
Mrs. Penn: "We are ——— Quakers"
Mr Bragg: "Religious institution —— Society of Friends"
(Mr Penn in Pennsylvania, 1681.)

2. Registration. With this too many face on of the most interesting, vital and difficult questions of the Republic, Missionary Schools under the government educational regulations.

Any discussion of this question should be approached with an assurance and cordial recognition of the right as held by the Chinese government in the matter of education. and of the function of missionary education as real and of a complementary and enriching. The educational rights of government however, are not absolute or exclusive and questions may often arise as to the just and proper limits of these rights on the one hand and the just and proper limits of the rights of private education and especially of private education conducted by foreigners on the other. Such questions have engaged a great deal of attention in Great Britain as well as the U.S. They were carried to the Supreme Court in 1924. They are under discussion today in Mexico and they are now and could present for a long time to come questions in China.

It may be well to sketch briefly the historic background of the present law question in China. Traditionally there has been no state control of private education in China. The old government gave so called Confucian Hsiu Tsai examinations. Students could prepare for these examinations in any small school in a private home. In the Protestant Communities a considerable number of Middle and High Schools have grown up and the Government has encouraged local governments to do so. Among the other agencies

various Special Schools came into existence and plans of progressive education were drawn and hopes made but the actual Scheme of Public Education came into ~~existence~~ practical operation in the beginning of the Reign of Edward VII and the Reforms and changes which followed and, later, succeeded the Boer War stem both developed that would have been a great educational development but in its early stages no intelligent general and necessary education. It has been said that there was a serious reduction in the proportion of Elementary Schools "were dependent of the funds and support from the graduates of Grant Schools." This might have developed into "a serious reduction" but as a matter of fact proportion of Elementary Schools found no special hindrance in their way. The Imperial funding was right there and Elementary and Grammar Schools were also poor and inadequate.

Under the Republic also there were proposals for the education of Elementary Schools but they had no practical results. And the Grant had no scheme of any kind except, £5 a pupil. The (in 1915 this) board appears to comprise Elementary Secondary and Technical education of the Province of Elementary Schools and became poor rivals of other schools. It has been said that the colleges were not encouraged but if it were not because Medicine or Theology tended that there would ever have any Technical education or Secondary ~~education~~ Higher Education

about

of any kind which have taken place in the Schools

In 1917 "a Regulation was issued — about Instruction"

[Quoted p. 2 Abs. Education in Ceylon Today (16)]

The next action of the Government was in 1920 in which a Memorandum in the document on "Abs. Education in Ceylon Today" presented to the National Abs. Council in Bombay in 1920, "expressing our opinion of — for Registration"

[Ibid. Record handed in p. 2]

~~The heading of this Memorandum and the Rest of the background of the Registration, Magg~~

The next action of the Govt was in 1921. I had to do with "the Registration of Abs. Middle Schools." and it proposes the following Resolutions:

[This handed in p. 3]

Very few schools - the number must have been extremely few - were registered under these Regulations and there was little pressure that they should. But On Nov. 16 1935 the new Regulations appeared and which for registration under these regulations a strong movement developed. I can not be said that there was any pressure from the Govt to Parents but the Nationalist Sentiment in the Country and many the Students and Strong Zealots, went to the Missionary body, but to cancel Consideration of the question whether Missionary Schools ought not to Register under these regulations.

It is true to Remark formerly what the Regulations were as regarding the terms & formalities which have been

to much land right y: H Govt statement y H Municipality v Education was as follows:

[Hand as Paper EP. 1]

There are th Regulations issued by th Peking Govern. & th Municipal Govern. in Canton, however, actually Regarding th Municipality y Peking and both documents is with reference to th Shanghai Municipality and it is th Govt y China and not with Peking and also declares th sovereignty under China. It has issued according to new Educational Regulations. There have undergone some changes but when we left Canton in th Canton Municipal Regulations issued is th following: although there was still some question with th and although there was no municipal Education Bureau and no municipal Taxation department Commissioner:

[Hand as Paper EP 2]

In addition to these there were issued also in th year of 1926 th following "Regulations for Boards y Education y Private Schools"

[Hand as Paper EP. 3]

And y th y this document was promulgated in Oct 2, 1926 and entitled "Regulations for th Registration y Schools, Organizational Standards, th Regulations passed by th Educational Administrative Committee as to promulgation by th Municipal Govt. Com."

[Hand as Paper EP. 4]

The question which came before us in Conference and which was one of the most widely discussed was in the group which Charities & Hospitals, & whether the Provincial Mental Hospitals should be under their regulations. All parties of the Conference debated this question thoroughly and frankly, carrying on considerable discussion on each side and on the various points of the Mental Hospitals Act & Schools generally. The final result & general observations on changes suggested & there in which found their way into the Act is carefully stated by law in the Provincial Statutes and is guaranteed to citizens and proper child in the care of the Province, the right to representation, property, proper education and freedom and the fundamental principles & Religious liberty. The views which prevailed in the Conference could hardly be better stated. I therefore refer to the "Statement of Fundamental Principles" adopted by the Provincial Child Welfare Conference" in 1925 jointly by the Legislature & the Dominion Government were received.

[Provincial Child Welfare Conference 1925. pp 136-138]

These seem to me to be thoroughly sound views and so long as they are held it would not be possible for the Province to undertake to accept regulations which are binding upon them. The opinion of the Child Welfare Conference in presenting the matter to the National Child Welfare Council in 1925 seemed to characterize their and reasons & the old Regulations & 1921 they said: "The present standards in most provinces — are altogether"

[Ibid p 134-135

Michael is recognizing the difficulty and reasoning in the Republican, Nov. 1935 seemed to many to jeopardize and threaten the whole matter and not to come to the same a conclusion as either of the foregoing formulations. The clear and forceful conclusion of Conference was reached. Both Russia and Britain assumed by an act of the Declaration of the World Chr. Union meeting in October 1926:

[ Joint Chr. Ed. in Chinese Today (16) p. 5-8]

The emphasis laid on arbitration, democracy, and Reformation in this statement is just. Here then ideas do be born of the experience and in a different measure and in front at least they did touch of the definition of both the Republic and the opinion of individuals naturally enter in. In some discussion, which in Japan and Manchuria also was concerned by democracy, Christianity, the question against a Communistic Religion Teaching, for example was the standard that of had on any standard a Religious ground for study on the political ground. If the claim to academic religion for the communism was made in the absence of political sovereignty it would a connected whether the claim was just or absurd a religious person or a school as then it was had a false method for the religious claim that was Marking the claim. In the same way political ideas of democracy as likely were taken for granted as Christ., Such ideas for example that a boy might

under a National flag & in free ports and are in charge of the Customs
flag, thereby a right to share the benefits of the Treaty to more than
its own characters. And notwithstanding the large & increasing volume
of foreign trade only. They employ subsidiary ports into any flag
Company in such as are known they employ Chinese only
any human beast. The Maritime Customs Service is the one
service where foreigners & Chinese work on equal terms
and in which Chinese & foreigners are found working
side by side. Its Commissioners are appointed by the Chinese
Government and its Inspector General is a foreigner
who can dismiss at pleasure any foreigner employed in the
service. The Service has been brought up by foreigners for
this purpose and which seemed to threaten her own control
of the Customs of her people. There can be no question that the press
and public opinion of the Report of the Edmund Lord Commission sent by
the American Bankers to China in and discussion on
Consolidated and the Report which seemed to foreshadow a
great social & political revolution. It is a matter of fact there
are no foreigners & Others. Should such reports arise to and see that
Commissioners have the right & freedom in a thousand and other
responsible positions of the numerous employment & offices of
our Treaty which China is bound to the country grant. It

that we need to do is just to put ourselves in Chaucer's place and see how he understood and sympathized with the characteristic charm of courtesy and drew attention from which may be natural virtues and character. And this is our duty for the right purpose in the elementary character and subsequent research for work can never put upon the fact that we are not here on our own responsibility and that our duty is the opinion of the same way not opinion to the same way to others. The right of art, as we mean it, is the individual purpose in Chaucer and to bring an education and growth into just relation. By Chaucer can understand and enjoy. And to that end the gift of genius we should and apply all external information and complex work as explanation. In that there is nothing else we can do. We must either obey it have a case away. But we must before the Chaucer could claim it to want in right and reasonable and to adopt educational forbearance as subjection to time, to fashion and opinion and Chaucer and great Britain. And therefore that religious teaching ought to be an integral part of the teaching of Christ. Schools that principle that Schools have a right to teach and that, I think an Schools should go on with their work as long as they can without to do so obtaining the religious freedom and conscience any, forcing upon a unbelieving age which the conscience finds impossible to Religion to conscience, which freedom in return for Religion, would

However at the beginning of 1926 the Municipality issued an order requiring schools to register & to be closed: so far as can be learned no attempt is being made to enforce this regulation, nor was such attempt as reported" (China Year Book 1926 p. 230)

Straight from the shoulder. "I believe in the soundness of the views expressed in a paper submitted by Mr. Wright Caparoon & the Committee but not embodied in the findings & position [E.P. 7]

But even they do allowance is for in the case? In the case of the Peking regulations the language is clearly permissive only, and not mandatory. Registration of pupils was to be allowed to such schools for the future. They are not required to do so. In the case of Canton, the regulations have more of a mandatory tone but even the Regulations operate explicitly & "students & non Registered Schools" employees already registered schools may exist and be registered. This Song Chung the Educational Commissioner of Kwangtung issued a communication to him. On the other hand Mr. Creighton of the Hongkong Government Secretariat heads a deputation and Mr. Creighton issued a report of Hongkong Government Registration Ordinance for Schools [illegible] Dec. 1926 explaining that "all private schools shall be registered" before April 1, 1927 Whether other Registration. & Remains to be seen both in both South & North

Schools will be & those Chinese registration subject to regulations & closed or whether they can go on as heretofore.

Apart, however from this consideration of parent. Agreement there are two other elements, one is student opinion and the other is attitude of teachers. & student will not attend a non registered school a teacher teach in it it will have to close. But these difficulties are not likely to arise. Some students may leave. Many may leave. But there are others who will not leave. The younger attitude of parents to them is seen in the statement of the Engineer on "the Chinese Students" in Nov. in 1926: Mr. Chang

Mr. Koo

[Report - p. 121]

A great deal would depend on our first interview during
[illegible] There may be a lightening down of Bolshevist control
[illegible] interpretation of "Nationalist" spirit [illegible] were
there are but Nationalist Schools. So there may be nothing still
[illegible], but treaties a larger spirit of comprehension and liberty.
Meanwhile and always we shall do best by doing what we
think is right and taking quietly all chances of the Conse-
quences.

There are significant and interesting differences in the Peking and
Canton Regulations and their interpretation. The Canton Regulations
are clearly framed. They apply to all forms of Schools whether Offi-
cial or whether foreign existing in Canton. The Peking Regulations
on the other hand refer only to Schools "established by foreign
Societies from foreign sources". Does this mean that any such
schools are forbidden to foreigners to engage in Religious propaganda
teaching or does it refer to all that foreign Chinese Schools
whether Official or not can Societies exist on these limitations?
Or what exactly do the limitations themselves mean? The
Chr. Educational Association appointed a committee to confer with the
Ministry of Education. This committee met the Hon. Mr. T. C.
Lin Committee over the Ministry and under date of Sept.
1926 issued the following statement:

[ Paper EP 1 last page ]

This is in many respects satisfactory. There is no compulsory

on any Student to accept any Religious faith. In fact matters of this
kind cannot be. A Religious faith or the profession of Religious
belief is can't be accepted save voluntarily. If the best Centres in
the Nation thereby to avoid even the Appearance of Religious
Influence. But the general tendency in this matter is towards
what Public Schools can appeal for Children of two very large
part of them. Provision of Religious instruction at the request
of Parents. Religious instruction given under Government
Inspection. Schools have Religious under National
Regulations may be free that such Regulations come into force
practically. National Religion have a part in Government
Inspection. Rules have been repeatedly altered already. Schools might
Register under one Act & Regulations may be the cause this
cause found by a mere act of Register separate from those under
which they Register. The private Agreements & Regulations have
under the general Regulations are to be known as Trust Deeds
for Each Religious Denomination which separately exist
and Lawful, that are under the Government Inspection
of Register how that such Agreements were
and how not yet acted under it. It may be well to at
here the purpose & Record the action of the Religious Bodies
in the matter:

[ Ext from Dr. Scott ]

The fundamental question and Appeal is the meaning & such Regulations as those of both Public and Certain to ask how far they are simply Ornamental, how far they are an Influence of Religion-

chiefly with the a fuller ~~to~~ how for they spring from real
the spiritual peace is a large body of foreign elements in the
early brethren caused their predecessors & progress to keep and
test the denominational Christian education, and how for they repre-
sented with a purpose to transmit foreign education as a fulfil-
ment of antagonism and hatred to Christ. If there are faults in Christian
schools are looking to them at our missionary schools and if
there are many these objections & more will for
that purpose it is right to know the facts. There are undoubtedly
schools in the Christian which have no due ~~purpose~~ character.
But are there other who do? There are indeed. I have refused
to draw either from an ~~p~~ the report of the Union of
our best interpreters with Missionary schools, but with much
misunderstanding which on most different ~~of~~ and some
conclusions with which we most deeply sympathize is
found in the resolutions of the National Federation of Provincial
Educational Associations at its annual meeting in Kai-
feng in Oct 1924.

[ Such Resolutions VII & XXIII from p. 9-11
Chinese Christian Education.]

Again it may be said that many here are very those who think
Christ must stand & Christ cannot be contradicted
( the first and Fundamental purpose or whether he lived in it
or from which arose through the foreigners & Religious beliefs
and Educational practices. Does it not mean that

made in Ohio and elsewhere indicate that there is taking place an insidious and oppressive. Does China need to have a new fundamental good service and behaviour pressed upon them? Or ought to do all we can to strengthen the hands of good servants of the state. The pamphlet of Mr. Gardner entitled "The Place of Private Schools in a National System of Education", published by the Chinese Christian Educational Association ought to be placed in the hands of all Chinese educationists and political leaders who can be reached and missionary leaders in China should seek opportunities of laying before the Wise Chinese the reasons for the existence of schools in the present critical crisis. In order that we may possess in China all the facts in the matter I add as appendix to this report as Appendix — the letter which Dr. Brown wrote to Mr. Kwanten Komatsu in Korea in 1915 and also a collection of opinions regarding the necessity of private schools and educational freedom from many of the most trusted educational leaders in America. How great is the value set upon it in our land and court decisions in America, culminating in the Supreme Court decision in the Oregon case in 1925 in which the Court declared "the fundamental theory of liberty — for additional obligations" (Bartlett, "State Control of Private Incorporated Institutions of Higher Education", p. 34). And Mr. Stephen has made an argument not only for freedom in private education but for a larger measure of liberty of teaching in State schools as well

(In Appendix ). Even Bertrand Russell, whose characteristic cautiously Chinese care for a true despised to accept an extract from his lecture on Liberty & Education freedom. In Harpers Magazine Sept. 1928, he wrote. "To forbid scientific research under the auspices of the State ought to permit any group which so desires to organize schools under teachers chosen by themselves — provided the teachers have the necessary scholastic qualifications and obtain their diplomas requested that the teaching can be separated from the practice & research. In pursuit of this conclusion the State should give the same financial support to private schools as to its own ... Instruction is the only fact about which the State ought to concern itself." This is further than one go. We do not on contend for is the right to permit schools unsupported by the State to make its certificates to mature a civil thing under the basic principle of religious liberty. And it is based to the lower ground that Church can claim, the right to permit schools to teach liberty, a certain Christ and at the same time insist that to teach them is to teach them Protestantism and to [illegible] this photograph.

The problem of religious education is one which cannot be dealt with piecemeal. "A registered college a university — diplomas" [Great Papers EP 5 p. 5]. If for example Finchley University registers and grants degrees, as they ordered in Peking does not register, then they lose from one Mission

Legislature contract debts at least as Burgesses Students of Township which our Board is trying to suppress. The Executive Committee recognizes the fairness and advisability of our Municipal Chairs should furnish a considerable proportion.

But will our Municipal and the Chairs Charter entitle them to expend proportionate part of their funding? Is not opposed the Municipal to any transfer of such kind and subdivision of the Chairs charter Can-dates in any transfer of funds upon the authority of the Chairs to follow the same policy as the Municipal? This question did not appear in the Municipal and Teaching Corporation as the Chairs represented their trustees of same mind as the Municipal, meaning that their Board to the legislature might seek thereby for retrospective teaching in the legislative examination. Perhaps the Policy represented would not all have taken the view that a Teaching Municipal and Chairs the same charity appeal. The Court, however, the Chairs would be clear that they would represent any Students to their charges under the legislature which the Municipal may not dispute. There was long discussion as to whether any transfer of funds or proportion of Chairs Boards is limited by the proportion of the legislature a new legislature. The Township Trustees and the Municipal Boards could also and township with proportionately the matters was discussed and transacted. After the Court Corporation had ended and which we have at the City in Mayor the Municipal Township Other. Educational Establishments about the Court and an account of the meeting and its discussions

were forwarded to us in March:

[Paper EPC handed in]

We had met with these conclusions carefully in drawing up our Report and had sought to point out what is good and true in them and also something that are not good and true. They represent a standard but not unusual view among the Chinese Christian leaders. There is a large company who do not see the real distinction between the foreign and the Chinese mind & language and its meaning. They believe that what is true is right & so must not and cannot respect the "the different". The psychology of the Chinese and the foreigner: are not and they do not believe that they can regard in the same; forbidden to accept contrast demands. Every thing that any government may propose or that is called nationalistic. Some of the students from at least in Chinese Today are masquerade under the nationalistic words and symbols

As to the proposal that the Chinese Christian leaders should be kept from the foreigners that soon comes they report have to the Report does, there was general agreement that the Chinese Church ought in this to in all else to [illegible] from an artificial standpoint in which the Mission on the one hand is considered more and foreign to Christian while voluntary, Report under regulations which requires the exclusion of the Bible and religious instruction from the Regular curriculum of the School I was disappointed to think that we ought to go to the very bottom in this matter and I proposed at the Canton Conference that the Conference had clearly expressed its own mind the following resolution:

"Whereby Education the considered set forth in our adverse with

part of the transfer of educational institutions to the Church of Christ in China and also with regard to the Registration of Schools the Conference urged upon the earnest consideration of the Church the principles involved in registration and in the Christian character of our schools. The Conference hopes that the Church will share these principles as the Conference views them. The Conference desires the determination of the matter to rest on these grounds and not on considerations of property or finance. ~~In point of this resolution it was not the large alternatively adopted in Canton [illegible] of Education q.v. — it would be our hope that the Schools would not voluntarily~~

The Church in Canton accordingly is free to register the elementary schools which the Mission is handing over to it and also the Union Boys Middle School which is the larger institution for which it was hoped the Church would undertake responsibility. The Kwangtung Educational Board or other acting for the [illegible] of the Church [illegible] of registration by the Church are not [illegible] money or funds or property should be with them.

As to our other schools in South China and as to all the schools of the [illegible] in Central and Northern China the course of non-registration [illegible] compulsory was adopted with the approval of the large majority of both Chinese and non-Chinese many members of the Conference. The Mission Conference [illegible] in its authorization [illegible]

[Quote 26433]

The Mission Conference discussed the matter. Their general view was expressed I think in a paper presented by the Secretary of the Mission Conference but not formally acted on. [Quote EP 77]

On this resolution the duty of registration is absolutely [illegible] then for those here in each case to determine whether to comply on registering with the conditions of registration or to close the school

Her education was to a great one. I had been the greatest pr
in Tokio a Japan. I took y that could conform would
permit Japan to forbidding regard Religious instruction was
not compulsory, a the condition y the Schools could be.
I was
warned I could not, y personal principles in Tokio and y other de-
sirable foreigners in Japan would it was entirely impossible to
foreign. I meant continuing the school at present expense -
until other Christian buildings could be secured. But it
did not mean the extinction y the school. The Rockefeller
Foundation or Board and the Japan Economy were agreed that the Board
should gradually withdraw in all in Tokio rather than abandon the
Boys and Girls Schools from the Japan Japanese Government. In
Japan as Korea the problem was entirely different. (See "Christian Educ-
ation in Japan" by Armstrong. Baton and Thurston and the report y the
"Department y Christian activities, 1921-22" and the present report on Japan
Korea etc. in H. ) But by force and high moral and
intellectual action on the part y most y the American schools in
Japan and by the adoption y an enlightened, liberal and policy by
the Japanese Government the problem, both the and moral the problem
in these were happily solved. Dr. Thurston summary account
to a position:

[ first E.P 7 ]

Our earnest prayer must be that Dr. Thurston trust in the
Christ Leader, Christ may be fully glorified and that Christ may
join in her school and Society Japan first Britain, Tokio. America
and not Germany or Afghanistan

If We must in all an [illegible] in this matter try to be just & Among as we expect China to be just. It seems to us that China does not understand her own best interests as the real nature and purport of the Conference is doing [illegible] China evidently thinks that the right to be judge in these matters and [illegible] for herself understanding ~~in these matters~~ of ourselves and of our influence may be in error & at any rate may be at variance with hers. There is no good in such discussion & dispute. China must see if we put some a construction and we must do all this we can in patience and friendly and unprejudiced to render the same. always China have kept always also on our conscience. and always believing true China to be true and faithful friends. Some day China will see this & it is for us to try to persuade her to wait for her. In a time same our missionary schools are their educational among the modern education introduced in the government schools there, and China is more China than that all the powerful and rich are trying to [illegible] and Should strong to save the best young children [illegible] Mr. Richard Russell has contributed them for a translation from China front from which he formed the government schools from. If our Schools are really hurtful to China they ought to be limited and closed Our Lord in that which they are not fulfilling schools which they have the national Character to be charged with some wrong just as our Schools, & every country can be charged with they must on all schools do. To be impressed, remember they have been at one the best education which is being made to China, save the Christian Gospel which is

are asking to keep an integrated Th. teaching & to stand and which is th only hope of Chinese and America are marshalled.

3. I have been operating there for 8 yrs (making a training Chr. education in China Church. A great deal should be done & teaching Chr. education in China more Chinese. The question is one for th carefully study of our Board of Missionaries and we can do nothing more here than call attention to th right & Christ th support to our missionary schools now in op. Whether continued & must be largely Chinese and th finances & principal responsibility, hope & pray of our Chr. church at home should be kept under Christian control - & whether a teacher & writer and a scholar and a true and devoted Christian:

[Post EP 8]

4. There is no harder problem in our Board work than th problem & th Chr. Universities and Colleges in which we participate. Yenching University (and it women department) in Peking. Cheeloo University (and it women department and also it women's medical school) in Tsinanfu, Nanking University and Ginling College for women at Nanking, Hangchow College and in Canton we depend on Lingnan University & th Canton Chr. College and it women department for higher education and we are responsible & it for missionary teachers. These are noble institutions. They have now reasonably adequate plants & beautiful and appropriate architecture, many faithful Christian & many Christian teachers. They are conducted & groups & two and

(and women)

devoted Missy. I am happy with some of them on questions of education from the missionary standpoint. There is no difference of aim and ideal and hope. The main difficulty in their institutions is the Chinese and Chinese Cross of Christ and the Church established in China and the moral character and calibre of Chinese teachers. There are known many benign and imperious questions there amongst the Japanese and they were [struck out] greatly and fully discussed but I think all agreed that their problems in higher education and their relation to the Church and the missionary enterprise were on the whole a less major problem with which the Chinese had to contend and it accounts for the greater adequacy in the Japanese Christian Colleges. There is a large body of Japanese Christian influential leaders and Christian men formerly but the Japanese did not feel that it could go further than these two resolutions

[Post 26479, 26480]

A great deal of material for the study of this subject is available in the (1) China Christian Educational Commission Bulletin No. 14, being a Handbook of Christian Colleges and Universities in China, 1926, 2) Mr. Cressy's pamphlet "Facts of Higher Education in China" (3) China Christian Ed. Comm. Bulletin No. 16, "The Christian College in the Far East", (4) "Chinese Christian Education" the Report of a Conference held in Peking Oct. 6. 1925. Some of the more general questions, educational and administrative, in the work of these institutions were considered by the Christian Educational Commission in its report [illegible] chap.

and they are under fresh consideration now in China by the General Board (Christian) of Higher Education and have at least a Committee reporting the Boards (Trustees) of the

On Board and the Hpars were here to take their part in these general studies but the abolition of Mysore Cty. has now ceased our Board to study on our funding and duty. In this we must do all we the superintendence of our deputation were of course the at the desire of the Board. I venture now to make just these few observations

(1) The Ch. Church in Ch. ought to have its own Ch. institutions. We have done right I believe in seeking to provide the higher of these in our connection & Calcutta. Changes in the numbers & character but on how do the best & wisest thing we know. In almost all respects with the Ch. Church the latter opposed of the Ch. Church Council both of these higher institutions and declared that the Church could not from dogmatic theology. "Do for as higher education is concerned," said Dr. Duff "in a response in Mysore" I have no doubt that the Ch. Ch. Church could consent to support these institutions and leaving them on, for the Church do not believe in government education only, but also in private institutions. I have no doubt that in the course of time these institutions will be supported by the Ch. Church" Lay any teaching is required

(2) What has been already and will regard to Christian religious teaching, and religious opposition, in my judgment, is one of caution and moderation. I believe that there should be Religious teaching in Ch. Colleges in Calcutta and the case in Bombay but just a step for such teaching in Mission or Government schools. Indeed it is absolutely forbidden by

laws and there are many things why a clergyman ought to go to the right to do so without any abridgement of his Christian character and conduct and teaching yet all these and except that some limitations of our freedom of speech may be introduced to deny this. What is clear is that the Schools in Japan do. Their members were very much cut down in consequence but they kept their full Christian character. They were faithful to their principles and in the end the Government recognized their freedom and restored their churches. In Turkey likewise our Schools relinquished the grants in aid annually to make sacrifices in order to obtain their freedom. They are as free schools as ever. Our knowledge of missionary schools because of all share of the Schools. Although they have lost aid the government subsidy. In Germany we make a further distinction in national character & here a character given in this does not alter with government subsidy or the contrary and this does not change to accord with government regulations which abridges the right & education of religious liberty.

(3) It is desirable and, both for the sake of the communities and for the sake of the Church, essential, that the communities and the Missions and the Church should be brought Together in full sympathy at least and cooperation. The present situation is not satisfactory. One of the three missionary members gives dissatisfaction from the Mission. Many points comments on this in the Confidential Report:

[Reference letter EP 9 p 102 to Hackett]

There are various reasons for the lack of adequate com-

Coal and appeal between community and Church and Missionary. On the side of the former it is said, "The Church Missionary do not provide any adequate and effective fund for the production of converts. The salaries are low and the attraction insufficient. Students completing an course trained by the Society for an educational career ends in time returning to economic cost and by the Society above the general economic level. The intellectual problem of the day and the Society found and the Native student adjusted to them deem that there means a temporary maladjustment between them and the community and the Industrial regard and advance Christianity. Our work we cannot handle more men into Christianity as long as they remain and the funds for any purpose is not known, as it is only funds given." On the other side it is said "The converts get the sound an already and unconsciously the inspirational meetings are by the missionary. They get [illegible] touch with the Society funds and not to the native church. How the progress should depend for their wage on the principle of Independent church life. Unless they get to the constant presence and effort to train them the Christian spirit in them and they get to the progress for the conception of living with their own gospel and building up in them the Native Church.

The Rhythm Organ Training centre of Christ, the Teacher in the character of the student to be an evangelist and the work of teaching to be an evangelist. Have trained missionary Evangelical Society but such Society requires the finance from Jesus

change in the analysis of that part which [illegible] [illegible] [illegible] the figures become much to be desired! The years [also] show [illegible] for [illegible]. From [illegible] the [illegible] (men) [illegible], [illegible] that out of 1815 graduates since 1907, 717 graduates or 39 % have gone into the ministry or religious or social work in the Church, [illegible] [illegible] 122, into teaching [illegible] other [illegible] and [illegible] 22 3/5 %. [illegible] [illegible] [illegible]. Only 48 [illegible] into the ministry, [illegible]. And that is what both Mission and Church would like to be attained. [illegible], the best [illegible] [illegible] in China [illegible] [illegible] [illegible] [illegible] but there is need of [illegible] [illegible], that [only] feeling of [illegible] [illegible] abundantly recognized but to go out themselves to do pioneering work in the creation of native churches. [illegible] [illegible] can fail to see the great contribution which the [illegible] [illegible] have made and are making to the essential place they have in the life of China and the [illegible] movement in China but there is [illegible] Dr. [illegible] [illegible] a grave "feeling of the inadequacy of the educational [illegible] of [illegible] [illegible] with a [illegible] [illegible]" (China [illegible] Year Book 1926 p. 126). The remedy is not to destroy the [illegible] but is to fill them with [illegible] and deep [illegible] feeling and to make their work as [illegible] as possible to this end.

(4) As to the expense of the [illegible]. A study of the table in the [illegible] [illegible] 26473 shows that we could not have these institutions at all except on a [illegible] basis. The cost otherwise would be prohibitory. But [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

too much in the field. The Govt has no control over Board expenditure in China proper but Mandchoukuo controls. This amount for an unspecified Mex $ 212 223 or less than 10 percent of the total expenditure in China proper and all of the expenditure in Mandchoukuo is controlled by the Government in Nanking and Mukden and Changchun. The appropriations for the support of education are very unequal as the following table will show:

| | Enrollment | Population Student | Population Contribution |
|---|---|---|---|
| Peking | 152 | 27 | Mex $ 5000 |
| Nanking | 354 | 26 | 27940 |
| Hangchow | 154 | 34 | 38600 |
| Shanghai | 385 | 107 | 77420 |
| Foochow Men | 420 | 53 | 20320 |
| " Women | 89 | 11 | 8680 |

The reason the small amount expended on girl or higher education for women at Peking and Foochow. But girl Shanghai and Nanking is for women. The reason there is more expenditure at Shanghai but it seems to be used that there are a number of Provincial schools and theological seminaries (and in addition) Nanking there is no provincial school as in Nanking there is the Provincial school in Peking and Shanghai.

These expenditures seem small in comparison with the cost of living abroad in China and in comparison with the expenditures in other countries but they are considerably increased when compared with the costs of higher education

of the above time the present adopt from desk, and on the walls to hold coal merchant and Concentrations [illegible]

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Returns of the Government Inspectors of the Irish Schools for the year ending 31st December 1864 showing the number of Children on the Rolls of the Schools visited by them during the year, and the number present at the time of Inspection.

| | Total Number on Rolls | Present at Inspection |
|---|---|---|
| Tipperary | 73392 | 16250 |
| Kilkenny | 371213 | 104079 |
| Waterford | 78000 | 13400 |
| Limerick | 319051 | 21070 |
| Tipperary (West) | 310261 | 38907 |
| Tipperary (East) | 45646 | 9000 |

Note in a Memorandum attached to the first of Kilkenny.

It is difficult if not impossible to determine whether the progress of Boys Schools in Ireland is so much as to justify a withdrawal of the Grant. It is desirable to exhibit the progress of these Schools as far as the returns for the year 1864 will enable us to do so, but the Commissioners cannot recommend the withdrawal of the Grant from any School on the ground of the number of Children present at the time of Inspection being less than the number on the Rolls, as the Commissioners are aware that the number present at the time of Inspection is frequently affected by causes which are beyond the control of the Teacher, and which do not indicate any want of efficiency in the School.

5. Monthly Reports. Returns of the Number of Children in the Monthly Reports of the National Schools in Tipperary, Kilkenny, Waterford, Limerick, Tipperary (West), and Tipperary (East) for the month of December 1864.

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and on numerous other efforts for the Navy & Army. Workers which have it is their function to achieve what has been so admirably carried out at Harlow. The whole problem of the displaced Londoner was another vital problem, and which the Evacuation Scheme was enabled satisfactorily to deal. The physical adjustments are not altogether harmonious. The architects have done all we can to get the best results & it was unfortunate that a [illegible] and hygienic fervour. It would be very easy for this report to reflect criticisms of many kinds on both sides & many varying attitudes & practices but such criticisms are not worthy of the Contractors Record to record. Perhaps only time and attrition ~~attrition~~ will show what is best on the various fields of at home. An Inspectorate has been specially appointed with regard to the matter which will be handled by both the Executive Council of the Board of Trade & Ministry of Town Planning Committee. There is room also for that there is no department of the work in Harlow where the right principles, character and traditions and conditions and procedures are more faithfully & carefully followed than in the field of housing by the Second Class. Naturally in Harlow, many tasks can almost always be done by very busy, who can find time to find time to do work for others. Time that they can ill afford to lose and for many classes, which are [illegible] and important. Here in Harlow [illegible] from [illegible] and [illegible] & [illegible] and [illegible]

Memorandum from Gorell

Letter to Secretary of State for India from Sir John Ford and Alexander Robertson which went to China before the signing of Chinese Treaty. The question was of the Chinese Customs in the hands of Sir Robert Hart and the foreigners and they were to see that the Chinese Government kept the Treaty and all the Chinese had done under it.

6. The Indemnity Commission found an account existing of the whole liability with the provision of funds and Treaty Powers' Commission which continued by the Joint Treaty Commission Board. The account is contained in Cmd Papers 2642 – 2666. Many documents and correspondence which may touch upon the Commission's work in connection with the Treaty Powers in the matter of proposals not provided in the Report. There are the Treaty Powers themselves for themselves. (1) It is desirable to have standard work of Commission done but it is doubtful also to what the Report's publication is effecting these alterations. There is doubt whether can draw their support almost wholly from the Boxer Indemnity. There are obstacles to be taken on increased Government Revenue and not increased appropriation from the Board. (2) Cost original in the Commission and would continue to charge the Treaty Powers but they not for permanent Secretary Organization and should stand for the Diplomatic Corps which Powers to Chinese Organization does ... Permanent Organization in China is an important Question Chinese Government in Peking and Shanghai and Treaty Powers not Shanghai (not Shanghai) and Japan

Kent

[illegible] (2) I would object again to the use of Merthyr Tydfil [illegible] as a standard in middle schools. (3) I would object again to the use of Merthyr Tydfil [illegible] as a standard in middle schools as it can be made. (4) I object again to the [illegible] in middle schools as they [illegible] from the [illegible] teaching and many from the [illegible] teaching. [illegible] teaching of most attractive and acceptable teaching in the schools

7. Cost of elementary work. On the Bangor district we are spending on elementary work on further reckoning in this district of the Schools of secondary type in both work at it not on these Schools of two Boards. Below for the latter year:

| | Amount paid or paid | Board Appropriation |
|---|---|---|
| Elementary schools | 64681 | 46911 |
| Middle schools | | 42141 6 |
| College of Education | 202,697 | 212233. |

There is one word I mean here. When I got the [illegible] on Schools we not wanted in Chester we can assume that the Chester are made in comparison of course & then and [illegible] they are Grouped [illegible] and so in a sense further that the Chester [illegible] more for their support than are contributed from Chester. exactly even the salaries & [illegible] maintenance. Exactly then of the total cost of our Schools in Chester the Chester [illegible] from the Rate on [illegible] from the Board.

IV The Medical Work. The Dentists are clean and good work. Report of this work and the others of the Board of Health work are clear and there has been a digest given. Concerning the Infirmary in many heart reports of good work done by Boston and how determined the Board.

The Dentists (26583) show that the total cost of the medical work in Chelsea, exclusive of proper nurses or salaries in Nov $48389 and that $337,678 or 83½ percent is the amount for Chelsea the salaries chiefly by fees. And only $69216 for Chelsea of proper grade from Nursing dentists and nurses are added to total cost of the Medical work as Nov $69819 given to Board from 362,216 or 55%. There is in addition work of the Public Health Nurses, work in Hospital upon the reduced basis of Physician of the Chelsea

The Dentists found, 26553 – 26559 a plan of transfer of the Hospital and Medical work to the Chelsea as they can be performed & take it over

The fifth obstacle by medical superintendence of the Central Hospital and Medical Schools. The hospital in other classes as a Board of the Hospital Trustees when in spite of the efforts of the Trustees the Chelsea Hospital of hospital economics and practice. The hospital fights against the trustees, but of the Chelsea Hospital for when their case people Council and can not collect the Physicians to care. The many efforts to establish a medical school have failed & frustrated. The Central Medical Nursing Society which treats the hospital

property in one of the oldest Christian communities in China. It has a commodious house for pastor, known and in charge of the latter would it be best that should be taken over by the Board that in that the Baptist property could be secured there appropriately. Now the property and as very between property would of the city and when the Board of Foreign Missions should or not it was expedient that it should a foundation and established school would the funds of the sale of property. The new deed have been given by the government and the deed are in proper order, the same executed and registered with the British and American Consulate. It seemed to the Conference as if we had the Board should agree to build three church for the hospital and the medical School.

The plan is, so soon as circumstances allow, to sell the old property and use the buildings as the new and to combine Hackett Medical School for women with the proposed School and hospital at Shanghai of the P. E. M. C. in Peking. It is believed that with the Protestant communities in both cities for the united support the new School can be established with no further contribution from us known that it is already owning to Hackett.

The need of a first grade medical school in South China is apparent. Now a new Government School and if there should be one it would be a long time before it could be of satisfactory grades. The good work going on Dr. Boone [illegible] development at Kuling if with funds there [illegible] for buildings

A. Ford had been forced out

[illegible] Condon that had found in the front of Cathcart
[illegible] and the interference had become a scandal.

He has always been accustomed to think [illegible] Cathcart
misunderstanding a want of appreciation there might be of other
forms of usefulness and wonderful work carried on in more
undertaken & unappreciated. And both thought and strength are
exerted to hospitals and save their money & skill and love.
Even when gently hinted and half-whispered they shrink from
such which there is nothing else to compare. Does your mind
opening house come apart in these hospitals. Or have an object
into one of them one day when we are no more to pray in and work
about quietly doing things for ourselves. And it comes over you.
Both speaking women come in four actions. I was a prophet
hour & hungry and the spirit of peace and hope pervading it all.
Dreadful one thinks, how is hungry apart which is by, so dear and
and compelling. But when the wonderful work from under earth
come and the travelers and the long-lost. In the Boers tyranny how
of the trust and hard-believed wonderful stories — come come,
the wonderful and touching we found some of the finest and greatest
hospital work there, such as the kind of the Nursing Sisters -
Irene Dove, Sinclair & Rafferty. Rosy Both work are not for
nothing for long today, and hungry work to many days before
distressing the general and high personal attention in France
of the Queen Alexandra Corps not apparent a harmonious
as there are some other grounds of complaint. Do we take

[illegible] the [illegible] as the [illegible] missionary [illegible] ... [illegible] the hospital [illegible] ... [illegible] there is no other work we have a clear course [illegible] ... [illegible] in God's hands. [illegible] we have faith in understanding [illegible] interpreting [illegible] [illegible] ... [illegible] faith we can [illegible] for the [illegible] in [illegible] times

## V Property Problems

The policy of the Board with reference to the transfer of property [illegible] the [illegible] [illegible] to the [illegible] [illegible] has been set forth in advance [illegible] [illegible] in [illegible]. [illegible] in action taken on                    and reported to the [illegible] in Board [illegible] Letter No. 12 dated Sept 16, 1928 as follows:

[Insert Paper PPI "Property" - [illegible]]

The [illegible] [illegible] the [illegible] [illegible] [illegible] Property [illegible] 26538 - 26542, the [illegible] [illegible] [illegible] the Board to "[illegible] [illegible] regarding the [illegible] of [illegible] for use in the [illegible] [illegible] to the extent of holding [illegible] the [illegible] of [illegible] of our [illegible] property in China" and the [illegible] [illegible] [illegible] the Board of [illegible] [illegible] of the Chinese

societies, buildings & lands in all parts of the Empire for missionary purposes." The present is a time of complete uncertainty in China and no one can foresee the future but there has been no expressed purpose to interfere with the ownership of property legally acquired and held by the missionary societies and there has much [illegible] been [illegible] to [illegible] of the property [illegible]. The Chinese Christians [illegible] [illegible] by [illegible] [illegible] the [illegible] would remain with the Board for the [illegible] [illegible] [illegible] [illegible] as the Chinese [illegible] with the Board to continue to hold the property of the [illegible] [illegible] [illegible] in the [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. [illegible] [illegible] [illegible] in [illegible]. I think [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] until the Chinese Church is able to take over the property.

The property holdings of the Board in China [illegible] [illegible] [illegible] [illegible] of the compounds with churches, hospitals, schools and residences and [illegible] [illegible] very important. It is not [illegible] [illegible] by the Chinese [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] of the [illegible] [illegible] is [illegible] a [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] for [illegible]

[illegible] Church. The other than the Chinese Church can even take
over some of these great plants. Does the Chinese feel this pressure
already to any great degree or do we want the building programme
stopped. The Conference on the Church in China today (Jan. 1926)
voted: "We wish to make clear ——— a step [illegible]
of debt" [Report p. 160] It is a hard task to put these
two ideas together.

In the last annual grant we have appropriated nearly a million and half gold for property in China.

We expended after the Boxer [illegible] in China in [illegible] $
[illegible] 210 for land and buildings and [illegible] for [illegible]. Most evidently
one must in the Chinese Conception of Christian Stewardship
change the [illegible] property in the old Treaty Ports
[illegible] the [illegible] property in the interior. A few years
[illegible] [illegible] at least. It [illegible] more. I do not
think it should be taken for granted that the [illegible]
such [illegible] property should be charged to the day schools or
those [illegible] schools. Instead the progress in developing
the responsible Church [illegible] from the Church Builders
Endowment Corporation but we should keep clear the duty of the
Chinese Christians and the Church at home not to [illegible]
[illegible] Church.

The question of the ownership of property in China needs
careful attention. The total missionary grant for Mexico
as voted in the Central Treasurer's Office in Mexico was as
follows.

[Quote Paper PP 2.]

Ch. was to have Hon. Geo. and Rev. Chancellor, supported by the Cathedral and Parochial Clergy, Church in New York City, have fur-
nished Tuesday and other appropriate. My report about Con-
tract & see the insurance carried. Mr. Stanton in the Com-
mittee for carrying out the Railway for which we have been
Stock, & building up an adjoining tenement found in the
hands of the Board which was sold on proper premium & cat-
tle & company and of the Com. finished on property against
fire losses. The Rest of Com. losses in Chicago is
not great. Coal & timber are a shade higher & appear to
be drifting, and yet to a matter of part. The heavier and the
early fire loss was lost for a long time. The destruction of the
Pacific Railroad Bridge in Nebraska was due to the ice
that holding right of the railroad and some fire in the insurance
fund out of which it can be restored. The Main Canal has fine.
It & the Canal, it was frequently that. In the hope this
may have drawn over from the insurance amount, Mr.
Mr. for this in suspension with Railroads
Pending further action by the Board each report to the insurance
from. Mr. Dunbar in charge, other agents the insurance
which the Pacific Railroad Bridge has been carrying.
The Suspension from the insurance attention to the matter
explanation and response can be directed in October 1854.
It also appeared from the Report of the Secretary
Treasurer and the Executive Committee.

to residents at the front town there regional treasurer and archi-
tect. In opposition to Gateshead is the Central town and Mr. Jessop
and Mr Creighton. The town has been working a Municipal
Residence and there good progress but has not yet. It cannot
be marked as good result to be hoped for. We are glad
that it and Hyde & large thoroughly & the larger fund will be. Coal &
hardware and shipping has advanced as the smaller and less efficiently
managed towns as absolutely unsatisfactory. And the best response
and activity in Chemistry yet to be shown upon to discuss the best an
most hygienic as well as the best economical and pleasing
type of residence. In many parts of Chemistry are towns
more & more of proper style buildings. The increasing movement on the other
hand in type of persons as Chemistry style is greater as yet
drawn complete and beautiful.

It has been frequently said by those of averages progress in
Chemistry and shipping the inequality between them as Chemistry
they for the town. There must cases when towns have re-
ceived but an increasing proportion how and right to trying any
unexpected prosperity. It have found progress town where they
have been denied. In the case of some educated and prosperous,
as for example, the towns of Hamburg no town has been denied
just as educated and prosperity in the list is complete. In these
cases the industry and other business known, collected for
future years. In no quarter the absolute fact as other one
what steam would have fallen on the Chemistry community.

the other the Board could advise the payment & use the regular test in the case of the migrant Evangelist known to him. Nothing further required on the part of the Board could ever be advised the Missionary to refer the matter to him.

## VI. The Missionary Force.

1. There is no happier, truer, more high and just minded company than the Missionary Company. We have 2 days & there can in fact be any human party closer. There are individuals in the company in fact as there are in any other company. But the Vanguard Known are to come that no other body of people could have more unselfishness, more consideration, more kindness, more devotion and more good judgment than our missionaries in China. Moved in their Conference, they choose were how to maintain and strengthen the character and power of the Missionary body. They were very far from having ecclesiastical and theological views that any better method should be found and put in any better missionaries.

They took measures for dividing thoroughly and fully with missionaries about when the funds for the work might not be deemed adequate. And they checked that in their discussion the relations of missionaries to the Chinese were in the matters to be considered in those Committees Group. They also felt that the Board could do more than the Conference expected and

Committee of best of Gentlemen & Candidates before Appointment. Two tragic days were spent by a Committee at Mysore in perusing the Testimonials and in choosing of the boys came and report to a small number of brothers when Appointment had been made. Perhaps some other Appointments could not have been caught in advance. Often could and can we not be ready to have more carefully and studying them in the first in Making Appointments.

Missionaries are wanted in China Today who can at least in the face of our modern problems, who can meet happily and confidently the New Thinking, the great other hostility and the world, and the confusion and darkness; men, about God and the world and human behaviour. But also it is essential that they Missionaries know the Gospel and can not know about its great fundamentals and that they go to China to show the Gospel comes more than to the state of God that in China they encounter their brothers to be love and to teach Jesus Christ, Crucified and Risen again and adore forgiveness of the love of man's heart, of Christ, and of the world. Not one in case the Confession and by one come to practice the statement from Missionary Conference as it was proclaimed at the Portland Conference in Princeton: "The Supreme and Controlling Aim ——— for Christ" Again and again the Conference fell back on the as friend and our best advice. But what the Conference did each individual Missionary in China must do with his free heart.

The Missionary found both the balance and specific pattern

of innumerable traditions and personalities which hold here and there, which clash and adjust one another. This multiplicity of conventional differences are leading about out as a result many issues and doubts of thought more to returned to which they could not go home. Exclusion are drastic against those whose contributions would greatly be here. There are inevitable geographical and intellectual and evidentiary differences. In the face of all the facts the harmony of our missionary body is more remarkable than any disunity. They are indeed more strikingly for an have felt the unity of faith and hope in the missionary fellowship and community of the One Body.

2. In each of the Conferences the question of the present scale salaries came up for consideration. In each one there were those who were pressing for an increase but the majority, I think, were of the opinion that some salary increases [?] in the case of missionaries with children ~~away from home~~ at school & specially of away from home. The recommendations are in Verdicts 2658[?] & 26588. The cost [?] would seem to be the reason all [?] but it may be [?] determining different salaries for different stations in China and it is not consistent with a graded salary scheme such as has prevailed in China for many years (and on the continuance of which the Baptist Conference decided in a two' vote.) unless there be certain costs which ~~press upon~~ fall upon missionaries after fifteen years service which are not affected by ~~the costs~~ any costs during the first fifteen years, then being the present grade ~~arrangement~~ arrangement

[illegible] reached the Chinese Council at Peking to consider the question of a common Government Church Council for the Empire, [illegible] the Roman Catholic Church [illegible] before Marshall Yuan Shih-kai from 1927-28. It would seem to be equitable that after the Japanese troops on Chinese soil, the Chinese Government should bear the burden. It has only been hundred and fifty Dollars [illegible] on a basis with Peking for Confucius and Buddhist priests. But Canton charges and there may need to be a Complete Local Work Readjustment.

It would seem that the Government Salary Scale in China is about that of about the other Japanese Civil Salaries for Married missionaries is $1440 Gold for first fifteen years and $1560 thereafter. The only Board paying more are the Northern Baptists who pay $1600 but they do not guarantee them at the higher rate & they do not as we do. The Canadian Episcopalians [illegible] have a graded scale from $1700 to $2000, and the American Board which pays $1596. Both Episcopalian Boards and the American Board pay Chinese assistants allowances of about, $50 for a married man in the case of the former and $100 for the latter. But the American Board more than makes up for this difference in the larger Children's allowances. Ours is the largest of any Board in China. For the first Hundred, the allowance is $5300 Gold per child: the Episcopal, $3350 the American Board and the Northern Baptists whose salary is $1600 less than ours allows a total for a child for the first eight years [illegible] of $4460. The Episcopal Board has a limit of eight years and family of $1200 Gold for Chinese for Children's allowances. The American Board gives

Delay in shipping when ore offered for shipment as a railroad grant of $875 [26554] for education. The proposition [illegible] would widen [illegible] from [illegible]

The adjustment [illegible] the [illegible] and [illegible] that the Board [illegible] that a meeting of the [illegible] the adjustment [illegible] further discussion [illegible] be provided, either by a general increase in the [illegible] by reducing the [illegible] the Board's [illegible] the [illegible] for the delay schedule. The Board's [illegible] that [illegible] delays must be investigated [illegible] the Board and the [illegible] decide whether to reduce the number [illegible] on a contract the [illegible] for those cases [illegible] extraordinary. [illegible] the Board suggested that [illegible] a [illegible] meeting, [illegible] contract [illegible] which [illegible] from the [illegible] and [illegible] rules and [illegible] the cases [illegible] more frequent and [illegible] dependence [illegible] and from the [illegible] on freight. [illegible] advocated that [illegible] the Western Congress [illegible] hearing for the proposal

It is well to recall the way in which the expenditures of the Board have been distributed. In 1925-26 the total appropriations for the fiscal [illegible] the following table suggests many [illegible]

Total appropriations for fiscal
Increase, Balance on fiscal
Shares of Balances on Furlough
Allowances Contributions for Work on fiscal
Appropriations for Motion Work

If the amount contributed on the fiscal basis was known in any year
and the increase with the Number of Members would know
how to the reduced on the amount of motion work as Can Would know
how it would on many of the old Americans that would have been
done to the town, some [illegible] the early days of the
funded founding the Postmen Expenses of Pensions. In any case
an Increase over stamp[illegible] but the Board has [illegible] to
to reducing the time of service and increasing the frequency of furlough
and this brought the a new [illegible] for more fast
Freight furlough stamps but for more continuity fiscal annis
and more steady and permanent and Methods were of the equip-
ment which has cost to much in Money and time.

3. Explain and explain the question raised by the Board to make apparent
what has seemed to it to be the advisa-
bility of the Increase in the Stocking. In the case of the Pharmaceutical
of the Western dollar in terms of gold, the Board guaranteed
the Gain Municipal Equivalent of loss by transferring to it by the
Treasury Stock under the Western dollar exchange above
Par value of the gold, thus the Board from fear
by such, having by the exchange losses on the bonds above par exchange
exchanges-Bonds etc. At present a certain [illegible] a Chain Treasury,
Note getting a value of $1000 gold and the Mexican dollar was
Coming by five each gold [illegible] would get for $1000 only

(At present a dollar of gold the Mexican is about forty three cents D.
So the $1000 would equal Mex $2272 and when the rate goes below par
the Americans bring the full gain of D.)

Under 1:14. the Bond known guarantee here Mex 2000 gold
how to create this heavy tax $1000 dollars at a stable rate no
matter how high the Mexican dollar may get. But the Americans
compel them to buy them Mex 2000 at the exchange rate of 55
Cents the Bond gives $1100 gold. So that for every dollar of tax
dollars in gold the Bond owner really pays $1.10. It was not dif-
ficult to increase the salary but to prevent an increase in
Mexican dollars. (taken 2000)
Some of the Mexicans however, instead of
concerning the matter in the light and Respecting the arrange-
ment were Solely for profiteering against unfamiliar exchanges,
transferred it in part at least into a salary increase. They
When they had chosen to work on the Rail on a gold basis, the
exchange did not matter as we are still upon it which the
Bond had redeemed on the basis of Mexican dollars, they
would demand $ 200 of the Mexican gold salary, on the fact of it that
gave the Bond under the Bond guarantee cost it by American
exchange. at the rate of 55 cents the Mexican drew from the
American Treasury two dollars Mexican for which they gave one
dollar gold and then sold the two dollars Mexican for $ 1.10
gold exchange thus adding ten percent to their income for no
gold production in America. But the 2 to 1 guarantee had not been
made for this purpose at all. It was not necessary for this
purpose. If it was then many other Mexicans in the country
ought to have been given the same benefit for a 10 percent
increase in salary for the expenditure in American

The place on it contains not simply meant this in the case of an Irish American Appointment. The Board bought American dollars for 53 cents each, sold them to the Treasury for 50 cents each for and the Treasury the Receipts them for 53 cents and so, in account dollars 10 per cent.

It was very difficult to make out the character of many American arguments that it was not the concern of the Board what they used their American dollars. But could be quite true, the Board, was entitled to a little loss. But not on the basis of the 2 for 1 agreement as a protection for any quite large matter as a means of keeping the exchange. In no case it cannot understand might a might in large and a could be glad to offer any, means which helpful American more completely and keep to meet all matters. Part of the argument is to be the agreement with a dollar, in case it ought to be done clearly and equitably it can. The present argument comes on hand from the 2 for 1 which when exchange goes below 50.

The Chairman suggested much discussion came at last to disagree the latter justice of the Board's position. It felt however that the amount involved was small and that the Treasury should any thought it proceeded. The Solicitor proposed in substance in Treasury 26585 on policy.

[Part]

Then may be a practical course to
I doubt whether it was proper for technical acceptance

I will finally touch on particularly with a question of the future functions of Labour Boards since I feel adequate solution must be found. We could do it on the grounds of saving for the Treasury but I feel the Boards are worth preserving for other reasons. They could mean lower rates of wages in the sweated trades. Another reason to do away with the Boards is to put an end to the friction between Treasury and Labour Ministry. Another reason could be to do away with the Boards, one-fourth of the whole number would be done, in good. Another reason to do away has been proposed for the purpose of saving - namely when the rate is between 48 and 52 the Minister may choose between raising the rate but when the rate goes above 48 to the Board may choose between raising the rate but when the rate goes above 52 the Board may lower.

4 There was much discussion on the Conference what is known as "the Particular Trades Board". This might be considered merely as a part of the Trade Boards Act, but the Trade Boards Act for the employment of help a might be considered as a part, whether foreign or Home, during the absence of Munitions on furlough for whom work on other premises could be made. But it has been considered also as the idea of dividing Home workers, especially in a high paying grade, for from munitions, and it was Committed in the discussion over the Trade Boards Act 26557 Appendix "Home Regulations for War Munitions" which provides that the Minister may stop any

suggestion in the Board's [illegible] thereby indicating a desire to have the Board grant instead of a new [illegible], either to enable the new [illegible] to replace an old [illegible], the amount of [illegible] for the enlargement of thoroughly [illegible] Churches." The [illegible] was (only) carried by a vote of 10 to 9. Those who voted against the resolution would count this position clearly [illegible]. They were not opposed to [illegible] the work to [illegible] [illegible]. For one was averse to the desirability of such [illegible]. The question was as to the continuance and enlargement of the plan of [illegible] [illegible] of the Church [illegible] [illegible] and especially as to the further building up of a group of Churches [illegible] [illegible] [illegible] the Church and supported as a [illegible], [illegible] the [illegible] of the Church. Also [illegible] [illegible], [illegible] of such [illegible] [illegible] to be [illegible] on this basis it ought to be [illegible] [illegible] [illegible] the whole [illegible] of the work of the Church [illegible] [illegible] and the amount of [illegible] currency appropriation to be [illegible] for it and not [illegible] with in connection with the foreign [illegible] force. If this force were [illegible] larger [illegible], [illegible] [illegible] native currency appropriation, but I hope that it was not [illegible] to transfer the work to the Church [illegible] [illegible] at the same time [illegible] up a [illegible] of [illegible] [illegible] Churches [illegible] [illegible] for foreign [illegible] and supported on the foreign [illegible] [illegible] appropriation on the other hand.

Those who argued for the continuance and enlargement of the plan proposed did so on the ground that where Churches could

to found & do ye work we have undertaken and therefore do humbly
pray them favourably: that we may have an Itinerating Preacher &
a Student attended to assist
Catechist provided to attend ye Native Church cannot expect &
must be discarded & then also
pray a Superintendent and Missionary Priest may have an House
in ye City, as well as all possible Charges provided and
then we do hope ye work will go on well & yr Lordships Petitioners will
at ye last, ye Lord, our God, will bless us & bestow his Support
& Favour upon us & Enable us to finish ye Work we have undertaken
& build up a Native Church which may continue to Him & Them. Part
of ye Case for this Diocese is presented in ye following Letter and
Statement from Mr Parker of ye Church Missionary Society:

Letter.

[Encl. translated letter Oct 10, 1926]

Statement

[Encl. PP 3. translated]

We Church ought to have ye best qualified Leaders who
can be found. We question, however, whether it is best for
ye Church as for ye Evangelistic & an Itinerating Catechist and
Teacher ye Funds is mainly spent for Natives & Anglican &
Japanese and Itinerating Evangelistic & Church workers ~~today~~ given
ye Missionaries Money for Support. If this is true it may
open for it by ye Missionaries as they & have ye Number of the
Japanese Missionaries Returned and ye amount saved added, it
at can claim to Support for ye Church in Formosa. & ye

[illegible] each [illegible] [illegible]. The Brown Stockings are the most other very relevant considerations as a basis of the Rhodesian Mission, July 7, 1926 referring the further action of the Brown:

[See P.P 4]

Dear

The further Remarks may be made (1) Towards the more favourable [illegible] it may be for the Chinese Church financially to demand what Chinese workers should be employed, and (2) whether it has the resources necessary, (3) to a Zulu class from Church of the Nursing sisters given for support, [illegible] which does to give out can be transferred to the Chinese Church for use in support of Chinese workers. Does undoubtedly this to be demanded. In other cases the Association and their personal relations are more, under the [illegible] of this Report of the donors to other objects (3) Annuity the matter is not to be dealt with on the basis of the Annuity of the Church in Kwangsi fund to [illegible] for Chinese and then to personal support for their other Workers. Of the donor here it is true to the Parker fund that we are spending a good deal of money and effort on Chinese women for other towns who do not fund their own work in. There is no sufficient reason for this, certainly and in the way I would recommend distinguishing from others of Chinese Christian. Jerusalem and teachers (4) There has not been sufficient effort to encourage the gentlemen Christian more highly trained and ordained workers were asked by Synod more generally, from [illegible] of Christ

The Early English Settlers were adopted in Wales, and the Brons taught old fashion tunes and tunes over those great established schools of Chinese education for training them to sing and play them in the towns, & added Chinese orchestra accompaniments was given that would have given Bach great credit to have composed. Unfortunately not one of these fine Chinese tunes ever appeared in Richard at any of the fundamental departures upon the Western. That is the reason why our Church music for the Sabbath is so unknown from its home over the Chinese Church music for the Sabbath; it can have no influence, find its Royal Academy by dependence. Of course the Scottish Covenanters Psalm tunes were not known that the early Chinese Settlers took it over nothing any more fingers tunes accompanying any. Regard to their Church than Cowper of a different grade of quality-cadence and harmony. How any more 28 Chinese tunes and airs on the best Piano, and in some ranging from two or three hundred Roman down to 2730 and these tunes appear to be Ordinary.

Music and Musicians are so nearly, almost in dependent to appear any future about tunes and type of developing a theory from pure independent Church, and no, would that in the ordinary any Chinese musician pitching upon it was to found by Church tunes the music in their language from out a Head Church but from a Pentecostal one, & Chinese it might not to be done by Methodist Presbyterian Methodist Presbyterian from a by Chinese Pagoda tunes by

(1) in the Number of Members of Committees and Boards to serve on any Body to consist of Members of the Regional Boards of Management and the Regional Hospital Boards or Committees or Sub-Committees of the Regional Hospital Boards or General Practitioners or Dentists or Pharmacists or Opticians or Nurses or Midwives or other persons providing services for the purposes of the Act, and

(2) in the Number of Members of Committees and Boards to serve on any Body to consist of Members of the Regional Hospital Boards or Boards of Governors of Teaching Hospitals or Committees or Sub-Committees of the Regional Hospital Boards or Boards of Governors of Teaching Hospitals or General Practitioners or Dentists or Pharmacists or Opticians or Nurses or Midwives or other persons providing services for the purposes of the Act,

by the Minister to such persons as the Minister may think fit.

## VII Some Particular Functions

1. Local Authorities and Corporations. The Boards and the Committees and Sub-Committees of Boards have several duties in the nature of co-operation and liaison with Local Authorities and other agencies. Local Authorities have more purely regional functions. The Boards have to provide the hospital and specialist services and at the same time they have duties of co-operation with Local Authorities, and with other hospital and ancillary agencies in the following ways and in certain other particulars:

[Cmd. P.P. 44]

The chief duty of co-operation of the Regional Hospital Boards and Boards of Governors is to include in the scheme 'Provision for Teaching'. There is a general agreement with local authorities and Corporations of the N.C.C. but regard is had in the Scheme to the case of the Teaching Hospitals, as any one Regional Hospital Board in the case of the Royal College of Physicians and Council is to be one representative on the Board of the Regional Council for the Royal College of Physicians, one of the Governors from the Teaching Hospitals in the Metropolitan district of the

adversity. There is inevitable and not undesirable. It is the necessary condition of all collective judgment or of action. The N.C.C. is seeking earnestly and honestly to learn the truth concerning China and if it goes too far for some, it does not go far enough for others. It even makes mistakes at times but this too is inevitable and those who think that mistakes are made should help to correct them and should always be free to bring them over the [illegible], but the Council should not be given up. Some very devoted and capable men, including the [illegible] of our own friends, are giving themselves earnestly and unstintingly to the Council and we believe that our missionaries while holding and thinking their own mind are seeking heartily to support the Council as they have voted to do. . . . . . . .

With respect to the Missionary Building where the Council and our own and many other missionary agencies have their head-quarters, the facts and problem are clear known to the Executive Council. It seems to me that perhaps the wise solution would be for each Board to recognize that the property is held by the Board legally as owner, morally as trustee, and that the Board's investment in the [illegible] of the proceeds of the sale of the Peking Road according to the [illegible] share be accepted in lieu of its further contribution to the support of the N.C.C. which it [illegible] should receive net income of the building and that as long as the Board can continue to

for next for Such Offices in the Congress.

I have already spoken of the movement for Church Union in China. This movement contemplates the union of Presbyterian, Reformed, Congregational and United Brethren and a number of independent congregations of the Reformed Church. The movement was organized in an Conference at the Conference in Shanghai, April 27-29, 1922 which was attended by provincial General Assemblies of the Church of Christ in China and the Church of following bodies were represented.

The Presbyterian Church in China

The Synod of the Church of Christ in Kwangtung

The Synod of the Church of Christ in South Fukien

The American and British Councils ~~connected~~ associated with the L.M.S.

The Church and Church Councils associated with the A.B.C.F.M.

This organization known is as follows:

[Brackets PP 5 p. 30]

The objects of the Union are defined to be:

[Ibid. p. 32]

The government of the Church is presbyterian, with local church a session, district organization a presbytery, divisional council a synod and general assembly. The powers of the general assembly were ~~as~~ defined as follows & ~~reported~~ by the for the evident year Exec. Com.

[Ibid p. 38-40 Brackets]

At the meeting of the executive committee of the Reformed and General Assembly in Shanghai, May 11-13, 1925 the action regarding the powers of the Assembly were ~~clarified~~ to read as follows:

90?

[ font PP 6 f. 9 ]

and what then was the relation of the Federation of the Free Churches?

[ font PP 5 f. 36 ]

It was reported at this meeting of the Executive Committee that "no insurmountable obstacle in the way of the Union was reported" as the fact of the Presbyterian Synods and Presbyteries but that two thirds of the Presbyteries had already approved the Union. The L.M.P. and Congregational Churches also reported that over the majority of their North Shore churches the Union was approved by their Church organizations. To obtain the North Shore Churches objected to any deferred crucial basis and as these already reported three fifths of the Presbyteries of the Union in the affirmative it was felt that the crucial basis was not adequate to succeed. The Executive Committee appointed a Committee, subject to Church & Congregational concurrence to confer with the North Shore Congregational leaders in order to reach some agreement. Meanwhile the Committee voted unanimously

[ font PP 6 f. 13 ]

The Presbyterian Church was to hold its Assembly Assembly in 1927. It was then undetermined what was to be the Church's & whether the new Union would include all the proposed and thereby change & whether it would be effected with the North Shore Congregational churches and part of the Presbyterian Presbyteries, remaining with us and Continuing as then now basis. In either case the new Union would

to the largest and strongest and most nearly national church in Canada. As the educational movement was independent of ecclesiastical control, so any Protestant church and the province in accordance with the wishes and under the control of the various churches. Each in their own way, undoubtedly, fully appreciated the importance and influence.

2. Extended observations were given at Ottawa and Kingston of the purposes of the Proposed that the Schools Station at that point should be transferred to the control of the Presbyterian Church of Canada. As set down in writing by the Rev'd Dr Jenkins in conference with Dr. Proposed the purposes were:

[ Quite bracket PP 7. f. 1. ]

These purposes were considered unsympathetically and reluctantly and at length the Rev'd Committee, [illegible] on many grounds, declined to adopt the proposal set forth in Minutes 20622 - 20623 &. As Witness, have only known that the Home Church in Canada does not feel that it is in a position at this time to assume such a new mission in Ottawa. That Committee also felt it practically cannot consider such a proposal as Yeoman. The Synod Committee thought it best the responsibility for both these fields.

Schools in a larger, open and needy area with 3000 or 4000 people dependent for daily education on over 1000 children that it ought to have the funds for necessary equipment of its properly proposed and established centers in Ottawa district at a new high school - Presbytery can [illegible]

as practicable.

The German Mission is a large & prosperous work. Mr. Callender & the Missionaries are at the Canton Corpus. and Canton on the broad road to the West as they may know both dialects & their account & the work as has opened for a Medical Missionary & our Company. And the Missionaries in their present Christian united & confidential, argue that they are an overall & a others. Dr. Parker writes in an Address from Jesus Kiang: [Quote PP 8 to 12]

It would be good if some determination existing a new development. our prisoner field could join the German Mission a Associates) and employ staff that we have here also to do it. It can be opened to the Medical & deepen the field. If it could then be used to the best use can for the advancement and prosperity at least for our present station.

3. A complete Study should be made of the temperature between old work whether by native or missionaries and the advance into new fields & men. Is there any of the old work which ought to be relinquished if it can not have support etc. or the strength of God provided for of the Church what is for a prosperous entry, Rapid Progress? other in accomplishing known as, will give a to Medical groups or Missionaries? The Chairman Shanghai Committee asked a question as to the Medical Missionary Conference:

[Insert [illegible] ; [illegible]]

The Korean Conference [illegible] [illegible] the [illegible] of the [illegible] that Shantung is far from [illegible] and no action [illegible] looking to withdrawal from any part of it. Nevertheless, the [illegible] from Chosen [illegible] right [illegible] to [illegible] a great deal of the present work and before long [illegible] either to reorganize [illegible] of it or transfer it or transfer its support.

Some tables of comparative expenditure in the four Eastern fields [illegible] each of them [illegible]

| | Missionaries | Cost of Missionaries | Native work. |
|---|---|---|---|
| Japan | | | |
| Chosen | | | |
| China | | | |

The need to [illegible] the [illegible] expenditure.

| | Evangelistic | Educational | Medical |
|---|---|---|---|
| Japan | | | |
| Chosen | | | |
| China | | | |

The need to [illegible] the additional amount [illegible] on the field [illegible].

| | Church & Evangelistic | Educational | Medical. |
|---|---|---|---|
| Japan | | | |
| Chosen | | | |
| China | | | |

Does y Plan fr Jews as to divide opinion & criticism and I hope H Macmillan will examine the case for proposed corrections, as I consider them far different and more likely to the faith as does I consideration of those for Southwark.

4. The Standing of Education and H Measure I am glad to see. It is said to have H emphatic hand in Education which it is receiving, on H full as at present but power we are told but High organization and Registration and Appointment will aid, and on an enquiry for us H Pupil-Teachers are sent [illegible] but this cannot then others be introduced.

At present it is said 20,000,000 Other books and tracts are issued annually, plus 11,000,000 publications of I Bible. And there is need & does room. H Communist and anti-Christ propaganda flooding China with spurious documents. I R.S.C. urges upon H Lambeth H desirability of an equality opportunity and extension distribution of cheap and pure Christian literature. An experience working in this field has learnt a lesson from H books H Communists which have gone everywhere.

5. The Bishops briefly and in spite & a disappointment on H part & some I have shortcomings, emphasize H historical continuity & our Ministry on H Basis of H Nature & H Language. H Church terms & sense, H Lay Ordination,

on the whole to the Jews under
control of missionaries

(on Japanese)

the increased familiarity of Chinese with Eglish customs against the stiff and fossilised opposition of Jews Russians to foreign study. Was glad also that a magazine in to remove the confusion as to the kind of disability of a foreign teacher who came to Chinese as one had no ability or a very imperfect ability to use Eglish.

In the matter of health the Board Medical Service and the medical missionaries in the field can hardly do more than they can do to safeguard the physical well being of missionaries. The great diplomatic today are not so much physical as mental. At the Medical Missy. Exhibition in Boston in 1925 the Curator brought to Peking some of the causes of death which of the last of headaches and the condemnation of some. He suggested insomnia, intemperance, tuberculosis, short-sightedness, dyspepsia, nervous prostration, heart-disease, neuritis, defective hearing, poor and poor digestive tolerance, dread of pain, impotence. - all psychological. It is good to set over against these statistics of missionary health and efficiency, the observation of some, business men, tourists, newspaper men and long time residents of the Far East, as to the contrast of the short and disappointed missionary work of the long furloughed and furlough of the modern company whose names are known on earth and whose names are written in gold on high. If Scandy of whom we might speak I can mention only one. Miss

the inscription on the stone near the bridge & the two houses
contiguous near the great church which to bound Rowe Market
Street and Lovel:

[PP99]

On the Effort 2'd [illegible] stone in the same inscription in
Chaucer with the names of the Thirty three churches which be
destroyed. Carrying coppers in Chaucer is considered the work
of another but Rowe Market does the person seems to
have drawn from his body & the grave

We passed over the Mystery Coppers. The question whether any
succession had been [illegible] in any book a succession
of Real Estate Exchange. The Coppers know is so called
easily for its abbreviation but Coppers is a great chance in
person in the Mound of the Dead to and rob all persons. on
Exhibition succession of [illegible] all such encroachments

6. The Mound - the Coppers the different qualities of rubbish
of Mummies and mummy of grounds as of for-
bidden rights and, including the position of the dimension
for how of the property was discussed. Various proposals
were made and rejected. The Mystery Coppers took an active
part in the case the only Coppers whose Parishes were unaffected.
It was resolved Coppers should take a more
active part. Then a Committee presented the following resolution

[PP 10]

Resolution

The Coppers were now proposed to adopt this and published

for it the following conclusion agreed by Dr Lawrence.

[Copy of ltr of Mrs Roger Baldwin to Dr Scott Oct. 15]

This whole question of federal rights and relations is, as the Board knows from discussion in its own meetings, a very difficult one. The early church found it so as one may read in Cadoux's great volume on "The Early Church and the World." Probably Congress did well not to attempt any statement regarding it. Any statement would be difficult to conform the national action and tradition of the succeeding years and the changing conditions which have developed since the Treaty-making power was declared by President Taft in 1909, "A citizen cannot by contract or otherwise diminish any of the rights which the government derives from the obligations of the treaties in his personal and property rights when these are temporarily engaged in a foreign country."

This position is just now in issue between our country and Mexico. Other foreigners with regard to damages have their right to look to their own nations for such loss, as Mr. Taft said it is one of the obligations of government. And in the case of Japan and Mexico it is now proposed by some that the difficulty should be met on the basis of arbitration. Any settlement from all implications in the matter would appear that the understanding of the meaning of a part of the Treaty between Japan and Mexico [illegible] Dr. Scott has urged that at the Peace Conference [illegible] Congress, the task is difficult to give. There is doubtless to be found for the purpose. Dr. Scott Bradford did this in Chile and Dr. Barton would have done it in Japan if time had been

Treasury

very fearful for the Safety then of the Crown. At present Parties & Interests would probably be found sufficiently balanced to prevent the Despotism of either Party, but for Life and Children how can so many things be secured for whom & Succession matters. Charles the Second was soon forgotten. Probably if Appleton Doctor found it by when Forgery Prosecutions were how readily Called out in Force and when the Queens Counsel & Solicitor Counsel for Colonial Civil Causes were to Crown Chancery and it become Crowded Cottages just as the Rolls Court was from Europe to Council to the Treasury American Suppressions & Petitions.

On the Report of the Select Committee of Parliament on Board Schools the following Order in Opl. 17 1871 in which the case does explicitly and which go beyond the Particular matter passed upon:

[ Privy Council Letters Vol. 23. f. 1.12 ]

The Case Remains that School Pictures & Monuments Religious Subjects & Pictures as Ornaments but in other cases it is very Rash and Hostile Course. The Protestant Dissenting Children Conscientiously and having an absolutely innocent & Conscientious Object as well as the Agents & Promoters of Ground & Cross Purposes but there are those who Mechanically and Instinctively Civil others who Honestly and Sincerely and others who Ignorantly and Conscientiously Consider the Monument as a Political & Monumental Ground or as an Idolatrous Unchristian Object & the Teachers Pictures upon Principles, and from the Study the Real Ground of this Objection, Civil others who Civil they could and but what

in the last cases from the good and those the bad and good
to connect between them and which they may deem
the last element. They do not admit to go and see when the
Ch. see the Buddhism a failure - they despise and do
what is right and reason and to conquer their passions
any interference in their rights and complicity and the attempt
of their constant which absolutely a part of the Buddhist
confidence. There is no body part of the Government
to know even Chinese for contact. That is the under-ability
part. The Regent sent by the good and learned and from
the Buddhist, right ministers are not of Court and
service. They are not trusted, about 3 ranks a month.
But the Court are to change Ramoan rights that are right
to conceded to by family of Emperor and others.

7. Other system of Mission administration. The system is very
simple and clear as laid down in the Manual, - the under-stand
meaning with two duties and rights as defined. The duties of
what to in a province and the disembarking the Mission and
its powers, the question connected only through the Mission
and interior between the Mission and the many Missions
doing two thirds of the work formally directing the Mission
meeting, and can see no Chinese and finds the interior and
Roman Consuls from the L. frontier is a part of Central
Town Government as Bishop to Commission. The Bishop is good
but and I think two bodies to which is the Bishop going

[illegible] documentation [illegible], on [illegible] touched the advantages of the ex-
[illegible] & [illegible] & depended chiefly on the kind Corresponding
General. But on [illegible] had given objects and there have been
to the [illegible] of the Conf. the Press and many places of
the Church & the Corporation to their & the Boards, & Committees
[illegible] particulars
[illegible] or departments. Or how a free publication has
[illegible] a touch & influences, & Digest, part found by Conf
& Conformity or & collections and Corporate [illegible] and adm.
And there is danger that under the new plans individual
[illegible] will be really less restrained on the one hand
and less [illegible] and helped than before. The extension
[illegible] of the Executive Council does very significant critical
papers on this subject presented [illegible] of the Central Conference by the Central
Conference which in the end all other [illegible] did not accept
[illegible] carried forward, started for the new, the Conference
[illegible] It would be easy to many purely theoretical sug-
gestions and plans & an administration in China. But in
reality I do not think any change or Committee argument or
any paper statement of [illegible] responsibility could be of any
help. We should depend first on the good sense and ability of
the individual missionaries and Conf on the and all Officers of
the Central Conference in studying the difficulties ahead of us
and the Committee and advising with the Bishops and Missionaries
and each may individual missionary. This is a great and
important task and → do not consider that the Rules and

Dr. Patton and Mr. Drew would rather be back at the ... Local Missionary Leaders Conf... but the work is ... doing so conscientiously and acceptably. But the administration and direction of the Central Office is inefficient. More is done than ever. They never know to follow up and follow out on the Conferences and do that in carrying on and thereby the fruitfulness of advance and enlightenment depend upon. The same spirit there could be seen in part of the old to some time devoted by others to ... Local Committees and Conferences.

Neither thought ever how to be given to the questions most pressing ever should be the working out of general plans and to adapt to treatment these Evangelistic Conferences and how to utilize them in securing personal consideration, or putting into simple temporary definite practice. I mention to friend who to work as Dean closer and more continuous administration. Think of the work of the Board at home through a Special Chairman Secretary of Board visiting frequently Women the field and the home office. I would be better, however, to develop their larger autonomy on the field rather than more administrative direction from America. At the same time both field and Board at home should meet in two days to review together with full understanding and confidence.

But above all, the keynote for this is a strong, free, independent but dependent Christian Church with which we can work in happy supplementary fellowship and service, recognizing with joy its promise and responsibility.

## VIII Some Closing Considerations

1. The frontage of the Conference. Dr. Chen acted as one of the readings in Shanghai about the members of the Conference expected from it. Dr Patton compiled a number of the answers as follows:

[Insert PP 11. Other statistical figures]

In any case the Conference came to an end while a great interest of life in the Chinese Church would survey gloriously over and past many of these proposals which came mostly in point but on a precedent and concentrated point. And a great interest of manner in China such as China as known to have would be sent in readings from which it could take long to recover. We can only take the results of the Conference as a guide and then finally and completely, and accept whatever may come. But we can see what were (one); it might recommend and profound progress as it may be disorganization and quarrels. But in time the new China come across and abide.

2. A large part of the problem in China and Western in China of day to economic, springing from China's poverty. Some part of it in the Solution of the charge that Christ came and the Missionaries of ~~the~~ ~~that~~ ~~was~~ ~~over~~ the East the old and of the new Christ story. Two letters from good men in China show the question as supplementary each other:

[Insert PP 12 bracket]

[Insert Letter Dr. Lowrie to Mr Speer dated 11, 21 brackets 1, 2, 3, 4

There is both an Urgency & a Necessity in both. The latter. Let us look into these facts as they are, in love and faith and patience. If they knew their facts as they know ours. The good Lord is patient with us all.

3. How we can face the facts in these lands and help them to see & forge missions in another way is plain. We have already sent the word and call for missionaries in Japan. Dr. Ehman & the Orchestra reported. I am forming the plan for a powerful campaign for missionaries to Japan. We have already granted the Leaders of the Eastern Conference, on Japan Mission and of Dr. Chen, that ~~we~~ elected with the resolution

"To the Japan Christ has a message & personal salvation", as a writer in the Christ. Movement in Japan, 1926, "and the Japanese language & culture is one Japan present in Japan alone. (p. 63) and yet have preached ××× only 50th days ago. there is no Christianity." (Extract from p. 102)

In Korea the unreached people and villages are innumerable. At Pyengyang in the Assembly an evangelistic tour was decided that in not one hundredth of the villages, that a Missionary in Mandury has visited during one year. In Kwangju there are 28,500 Christians. In the province there are 193 towns and cities & over 5000 population, 1500 large villages, 29200 small villages, 1576 markets & 3260 & centers in all. There are more Christians in Kwangju than

to any other province in China and yet less than one third the Kaifeng cities have resident missionaries. Out of the 5 stations each has one missionary. The estimated population of the 23 counties for which these 5 stations are responsible is over 4 millions. Our Lord's servants in these stations are responsible for bringing [illegible] one to four million people each. Dr Goforth, during the year in seeking to locate a new station for this church he could not find any unoccupied area but to reject Kaifeng and Yuanwu as too far away and he also rejected not one but three areas which in extension for years and 5 years out.

But there are also unreached classes. Practically nothing is being done today for between one and two million students as Mr. J. J. Kao of Peking Student Worker says "Religious work among students in Government schools is practically non-existent."

If it is the business of missionary enterprise to see that the gospel is preached to every creature then the work of Christ and Missions in China is not well begun. It is true that only a certain kind of missionary can be accepted and happy but that is the only kind that should ever be sent - men and women of common sense and prudence, of tact and ordinary capacity, who know the Gospel and believe in it and can talk to people. A missionary writes that the time is at hand when "only those who really love the Chinese people and can

calling to pray the prince & their own intimate friends to come & then see to what to say." But we others, who might even have been sent. I heard Dr Mott say this is just the part that the missionaries have ever been. I heard Dr Mott say nearly forty years ago that the best friends to the race Christ is were & how the character of the third & missionary movement needed to be strengthened today. Bishop Roots draw this in "The Christ of the Indian Road" in the function of missionaries in China. He quotes the missionary correspondent: "The function of the missionary — two values (p. 171) and Bishop Roots adds "What missionaries are thinking — religious revolutionaries". (p. 172) first of this were the original instructions. "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you."

4. But these instructions and this whole conception of foreign missions are called in question today. I am sure that all idea of missions as the effort to impose a theology & Christian life on some one else. Missionaries must then whether we have any part to play and in favor of the effort a declaration that East and West must cooperate in a common search for truth, and in an interchange of cultures and that the effort of missionary in one of international and international understanding rather than of the conversion of individuals from one religion to another; and that in consequence missionaries and the whole foreign missionary enterprise should get rid of their "in-

personality complex and conscious thought not an organic but an instrument of action. We are equally able to give an account from which the heart needs to remain. In so far as the new civilization points out the defects of the present moment, as a criticism on the humility and gentleness of Jesus in the Gospels, as a reminder of the brotherhood of man and of our duty to consider humanity as one body, we shall be thankful to learn that we can get it from those who possess that attitude of mind, of a sense of humility, in theory, and in practice and of the importance of open discussion.

There are no such distinct realities as East and West, considered

As a matter of fact the idea of the division of mankind into East and West rests on a distinct spiritual character and a distinct culture, in fallacious. There are wider differences in the East and in the West than there are between East and West. The distinct cultural entities East and West have no existence. There are true and false ideas and practices in every land and these need to be separated as the true are good everywhere but the false ideas and practices are not associated with the people of the East or the West but are found in every race. The general idea that the East is spiritual and the West material is false. The East is practical and the West mystical. That the East has great industries and cultural systems which the West does not know or are to be found everywhere. There is far more modern thought or less spirituality in China than in America and there has always been peace and tranquility. In the

character and contrast between it in many respects both should be
they should be defined. There are noble qualities in the Persian
and Indian people but they are not distinctively Chinese or Indian.
They are simply the human qualities which are noble wherever they
are found or they are found together in humanity. The land
of the East and the East of the East are no more characterized by
any cultural interchange than North and South or North North
East and South South West. What is needed in this together
in our hearts must be set free from what is evil and
bad so that human good should be built up by God's help. Hope
Christ and His Gospel

But this way of stating the matter is only an aspect of
this enormous vast question. We do not, in our understanding
of the problem and of the historical issue. We believe that Christ
came as the universal Savior. He was born in Asia and the
Bible which tells the story was written entirely by Asiatics
but the Old and New Testaments are universal. They are not Western nor
are they Eastern. The message, the interpretation of the spirit of
man in Christ transcends all. All the forgiving it can mean, since
Christ brought the knowledge of God. Now it is true of Europe and
America also as today of all Asia and Africa. But it is
not at all a matter of interchange of civilizations or of com-
parison of moral conditions. It is a question of meeting the
human need by the Gospel. (Jacob p. 183)

We both Christ as need of God in man and Christ is

only to forget in that Christ is greater than all our thoughts about Him and that as the Christ would come to know Him as to a-
ccept the Lord they were giving [illegible] that seem as them
as appear. But these Jews as in Christ they are not in
the religion a social custom & Culture. But the revelation
then are not [illegible] from their religion & Culture. They
are come from Christ as a record of a larger teaching by man-
kind as then at a larger appreciation of this grace. and
power & known by that test the Gospel. This is the lesson
we need to remember and [illegible] our ideas about Christ
may be then as far as they go. but they do not get go far
enough. [illegible] not hold that they are complete. But Christ is
complete. In them dark with the fullness of the Godhead
dwelling. Christ & as India and America and our lands must work on a
discerning the fullness.
the human & manner in & make this known as the a
foundation in & the N.T. Testament. and & each as people & join
with us and & let us join each [illegible] in the same endeavour
earnestly [illegible] influence of this life and power.
In the Jesus Movement we a great wonderful and Confucian
[illegible] Buddhism East & West as North & South. But
the are not to search for something outside of Christ as to con-
sider as supplement & them. We as a friend and sin-
cere public influence [illegible] Christ is absolute and
final and that the as this religion as is finally absolutely
as finally. Must ever remain & distinction & the good ~

We and our conception of Christ are not absolute or final but Christ is. We have a word dear to heaven and to earth, a word that is our hope and our light and our life, a word that is the only hope of the world and to Christ alone the religion that is to conquer all truth of heaven or earth or any race or any religion. To Him we owe only that God and truth have been gathered from all Christ where all God and truth are found and where there is no darkness or evil at all.

We must now [illegible] the new movement. Mr. Motosaka Yamada of Japan published a pamphlet "Heart of Asia" which he represents:

[Extract from Hong Kong Daily Press March 2 1926]

If we have seen a boat so beautiful upon our seas we represent Christ or have represented Him, as of us, we must, this point appears as evidence: after but and a departure in family of children as God. But of what is Jesus at all? A man, Christ absolute for why then to have given the plan, a clear and permanent character. In sin and error, as a stranger to modern learned men. Christ, does not come, to Asia. He returns to Asia as the first home. And it seems as it cannot in peace and love. Yet we can Hear it as it is. It is simply Hope! A man who knows his life is not all Jesus must; it is we.

Unfortunately the presentation of Christ and Christianity of the world by those who have right and are seeking to make them known has been inadequate and defective. It has been rendered difficult by the [illegible] confusion with other ideas. The teaching was a [illegible]. The same errors, guilty of ignorance and intellectual [illegible]. The message that, [illegible] has been [illegible]

it had not, it appeared to have political implications. Some of them were interested and concerned & did not attach any importance and misleading. Most of the enquiries were invisible. The letters are mischievous & mischievous and citizens & newspapers and they cannot take themselves & the responsibility out of the Council. The Dean was requested to pray for the direction that they should be taken out of the Council. He answered by saying that they ought to be kept in the Council & must be an effort and prayer that they be kept — kept from forgetting the Gospel from being so eager to obtain it as known & on one day that we forget & start on it secondary terms, from all fear & care from all reliance on any manner or support save truth and love from all false philosophies from all entanglements which really hinder the coming & Christ kingdom & righteousness and peace. and from the influence & friendship & alliance & Christ a true Church a true Church. at the last we pray for our country. this, that from Queen, Church — it was all one. Queen to be & she is into them & she is into us." The foreign missionary enterprise persists in conceiving on human principles. as any human society now or we move to the Corporate unity it at the least in terms, the relationship & Christian men & any other men in the name & Christ.

The message & the home Church. I would close the report and the message adopted by the National Conference & the Church at home. [Quote Psalm 26 6-8]

And ent. to clear ~~adm~~ Capt ~~[illegible]~~:
[Sept Tuesday 1665]

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Dennison

Sent on p. 103. The Executive Committee of the Board of ~~Missions~~ Managers of the Woman's Foreign Missionary Society of the Methodist Episcopal Church ~~have~~ have just published their Annual Report of the work carried on by the Society in Japan.

[Sent to Mrs. PP 13]

(and engineering

Passed on p. 107 and the other Church would not be indeed I take from the views that it has something of you of the rest of the world I does have something of you. and perhaps more on to the effect to give it and the effect in an argument as the introduction of Science and Steam and Engineering into China. for an object of that is to have a commercial and steam depository complete. I am not teaching and Medicine and Surgery. I am of both what there is and Surgery which is universal not western. The young men from China and Indian flock to all the universities and hospitals of Europe in America to get knowledge, how. Why should it be right for them to study in Christ Church and not right and wrong to take it to them consequences? And the other fourth is a fourth and a fourteen greater than any other that in progress. I am in doubt to show it and to effect it was seen by what I take it to them now. I am there by the same letter that reaches it every and there are depths in it which were not be found in an explorer than together, apprehending with our hearts to whom we can the power of science and of love of God and coming all attaining on the day may in which any of us can attain the unity of the fourth and the stature of the fulness of Christ

[illegible] on p. 61 [illegible] It is desirable to extract in the direction of the Constitution the instinct and intelligent and support of the Church. A group of Church pastors and teachers of Christ should form in a paper of suggestions on ordering their two Reverend sisters "On the duty and of Christian pastors in Evangelism," we hope that [illegible] Mandate may present. Suffice for other concern that you in accordance the divine evangelistic function. The Church ecclesiastical should be under the direct control of the Christian Church." The Church, however, is not to suppose that it could take over the control. The best [illegible] can be done is to assure the Service of Christ on the grounds of devotion and conduct. And then the question arises as to how Reports from the Church and from the Evangelistic and Worship Department of and the how Reports from this Worship Department should have responsibility. I would suggest that two bodies should function but what can I do to give them, [illegible] the function is not to subdue Bands a Christian is hampered control. It is [illegible] the Christian Church of Christ which I recommend Real Responsibility, not for [illegible] concern only but for accepting responsibility and for actually carrying the total and Mandate, the Church. Evangelistic work, I know they cannot now take two these Recommendations. And Grounds for the formation of Evangelistic Societies from Church and during it better to provide Christian pastor-teachers and Guardians on the ground. It these Bands [illegible] Guardians could Church I propose then Brotherly and hope, with large minded Evangelicals and Church Evangelistic Societies.

(formerly the best in this country, and for a while

(about ultra-Modern chemistry & gonads makes it essential 185

Insert on p. 19. Even the Church of Rome, this past year has gone on
far toward recognizing this ideal of enlightenment on the part of
the best work in modern science. The Encyclical by
the Pope on the Progress of Human Science. A letter from Rome in
the North China Daily News of Dec. 6 reported this encyclical
and its significance:

[Insert Herbert Paper 91]

We have a somewhat different and as it seems to me, more
symmetrical and truly modern ideal.

Insert on p. 27. Bernard Nicholas Murray Butler, (in "Principles of Re-
vised Education" (1906) analyzes civilization into four elements,
Science, Wisdom, art, morality and religion, and asserts
that "to omit any one of these in the supposed education and to make the
remainder as large as possible is not practical."

Brewer & Co. to Re Br. J.C.L. and the Protestant policy in India.

Brewer & Co. to Re Japanizing Catholic Church Music

I have already spoken of the slow & difficult preparation of the Church for the future work to be found alone from the side of the Mission. Is the growth as fast as might & to be expected or are results disappointing?

Answer on p. 10 ✓ Our own Church and Mission are not alone in facing such questions. Perhaps there is not as close connection between Church & Mission as in some other mission countries. The Church is so involved and some of its members are greatly troubled. The 41 city Associations reported in 1925 have $873,246 expenditures, 39882 members, & about 4694 were added and 35088 associated. The total number who joined the Church during the year were 286. Of whom 81 came from the 35088 associate members and 163 from non-members. The total employed staff were 1130. In our Missions the number who joined the Church in the years ending Dec 31 1926 were 3657 and the total number of paid workers, Chinese and foreign were 3594 or almost one new communicant to each worker. In the Church of Christ in China four workers for each new Communicant. Furthermore in the Church in China ~~three fourths~~ two thirds or more than new Church members were reported by the Associations Nanking, Peking, Yenching & Hangchow. There were 20 Associations which reported more and these included Shanghai, Foochow, Soochow, Mukden, Nanchang and Canton. There was not a station in any Mission that did not report new Communicants added, ranging from 1 to 532. Except Yenchiang & several stations in Yunnan

Inserted in f. 18. The attitude shown making the Cross on the Indigenous Church presents its teaching as being "to enrich diocese — Lambeth" [Report ACC. 24-25 / f. 86 f.]

Inserted on f. 16. Two Chinese teachers in China stand here. In the language gives the Communion of United Church Council they assert "to bring diocesan home the Church in China — more convincing to the Chinese people". [Report ACC. 24-25 / f. 86]

Inserted on f. [illegible]. Perhaps shows the right and worthy feeling gives an indigenous Church and an indigenous Church is due to the identification of Church. and the important expression to which it has as yet come whether in Head a East, that Church, needs independence whereas it is. But N.T. representation of Church does not need the worship and the only indigenous idea is much as its acceptance and understanding. Or perhaps the feeling has a finest here also in reading against the organizational and characteristic forms of Church, as we have represented it in the Mission and the Churches which have grown from them. The United Church Council has this in mind in a declaration of its Executive Com. of Jan 16, 25:

[Quoted Building, ACC. Jan 1925 Bracket f. 3]

There is much truth here but it is not the Church, says Life that needs to be "made better to accord with the ideals + feelings of Chinese Life." It is the ideals + feelings of Chinese Life that needs to be made to accord with the Church, says Life.